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(Prophetic Symbolic Act), (Reformer's  
 Cleansing Act), (Eschatological Messianic Act) .  
 (E. P.  
 Sanders), (Jacob Neusner), (Marcus J. Borg), (H. D. Betz),  
 (J. P. Meier) ,  
 (Craig A. Evans), (James D. G. Dunn), (P.  
 Richardson), (Bruce Chilton),  
 (N. T. Wright), (Ben F. Meyer),  
 (Robert H. Gundry), , .

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2) , “ (2006), 40-43.

- 가 11:12-25,” 「 가 」 53:576,



가 , ( 6:3, 5, 17, 33; 7:21, 50; 4:7, 8, 22) 가 , ( 1:9; 3:3), ( 6:1; 8:16; 41:1, 4, 15, 20, 21, 23, 25; 42:8) 가 ( 23:4; 24:13; 7:4; 24:1; 50:28; 51:11) 가 .

( 7:12, 40, 45, 51; 9:11, 13, 26; 8:9; 6:10), ( 43:3; 46:4; 84:1; 132:5, 7), ( 15:1; 27:5, 6; 61:5; cf. 33:20; 40:22; 4:20; 10:20; 41:1), ( 15:13; 50:7) ,

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5) John R. Donahue and Daniel J. Harrington, *The Gospel of Mark* (Collegville: The Liturgical Press, 2002), 4; Cf. C. K. Barrett, "The House of Prayer and the Den of Thieves," *Jesus und Paulus*, Werner Georg Kummel zum 16 (Gottingen: Vandenhoeck & Ruprecht, 1975), 13.

6) John R. Donahue and Daniel J. Harrington, *The Gospel of Mark*, 12-13.

7) 가 ,

가. ( 1:1-13)

. ( 1:14-9:50)

1. ( 1:14-3:35)

2. ( 4:1-9:50)

. ( 10:1-16:8)

1. 가 ( 10:1-10:34)

2. ( 11:1-13:37)

3. ( 14:1-16:8)

. : 가 ( 16:9-20)

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( 1:14-15),

( 16:9-20)

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7) Robert H. Gundry, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids: William B. Eerdmans, 1993), 1046-1047.

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9:9 , 가  
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(*m. Sanh. 2.5*) 9)  
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8) Christopher Brain, *A preface to Mark: Notes on the Gospel in Its Literary and Cultural Settings* (Oxford: Oxford University Press, 1993), 105.

9) Morna D. Hooker, *The Gospel According to St Mark*, BNTC (London: A&C Black, 1991), 258.

10) John R. Donahue and Daniel J. Harrington, *The Gospel of Mark*, 336.

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11) Morna D. Hooker, *The Gospel According to St Mark*, 271.

12) William Telford, *The Barren Temple and the Withered Tree: A Redactional Critical Analysis of the Cursing of the Fig Tree Pericope in Mark's Gospel and its Relation to the Cleansing of the Temple Tradition*, JSNTSup. 1 (Sheffield: JSOT Press, 1989), 25; Howard Clack Kee, *Community of the New Age: Studies in Mark's Gospel* (London: SCM Press Ltd., 1977), 54-56.

13) Emmette Weir, "Fruitless Fig Tree-Futile Worship," *ExpTim* 106 (1995), 330.

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(Richard Bauckham)

(*m. Sheqalim* 5:6)

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14) Rurton L. Mack, *A Myth of Innocence: Mark and Christian Origins* (Philadelphia: Fortress, 1988), 292; David Seeley, "Jesus' Temple Act," *CBQ* 59:1 (1997), 263-283.

15) Richard Bauckham, "Jesus' Demonstration in the Temple," Barnabas Lindars, ed., *Law and Religion* (Cambridge: James Clarke & Co., 1988), 78.

(*m. Sheqalim* 4:7-8)

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. *Tosefta Sheqalim* 1:6

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, *m. Sheqalim* 4:2

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15:25-30)가 ( 15:13-15) ( ( 6:10)

19) 가 ( 8:16; 19:29; 10:11, 16; 11:5; 9:21, 22, 23; 4:7; 2:27), ( 12:29; 3:27; 17:31), ( 9:15; 2:20, 21), ( 4:4; 3:7), ( 27:17) ( 9:21; 18:12)

20) Adela Yarbro Collins, *Mark: A Commentary* (Minneapolis: Fortress Press, 2007), 530; Richard Bauckham, “Jesus’ Demonstration in the Temple,” 78; M. Eugene Boring, *Mark: A Commentary* (Louisville: Westminster John Knox Press, 2006), 321-322.

21) Richard Bauckham, “Jesus’ Demonstration in the Temple,” 78.

22) Adela Yarbro Collins, *Mark*, 530.

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(*kai edidasken kai elegen*) ‘

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( 4:2; 9:31; 12:35, 38)

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23) Richard Bauckham, "Jesus' Demonstration in the Temple," 78.  
 24) M. Eugene Boring, *Mark: A Commentary*, 321-322.  
 25) Rudolf Bultmann, *The History of the Synoptic Tradition*, John Marsh, trans. (Oxford: Basil Blackwell, 1963), 36.  
 26) Richard Bauckham, "Jesus' Demonstration in the Temple," 81.

28) 가

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(Adela Yarbro Collins) 17 ‘15

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27) Rudolf Bultmann, *The History of the Synoptic Tradition*, 36.  
 28) Rudolf Bultmann, *The History of the Synoptic Tradition*, 36.  
 29) Etienne Charpentier, *How to Read the New Testament*, John Bowden, trans. (London: SCM Press, 1982), 18; David Rhoads and Donald Michie, *Mark as Story: An introduction to the Narrative of a Gospel* (Philadelphia: Fortress Press, 1982), 35.  
 30) Adela Yarbro Collins, *Mark*, 526.  
 31) Rudolf Bultmann, *The History of the Synoptic Tradition*, 36.  
 32) Rudolf Bultmann, *The History of the Synoptic Tradition*, 36.  
 33) Adela Yarbro Collins, *Mark*, 526.

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 17 .34)

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69:9 가 14:21

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56:7

17 (A. E. Harvey)

56:7 17

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21:13 가 19:46  
 39) ( 가

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34) Rudolf Bultmann, *The History of the Synoptic Tradition*, 36.  
 35) , Richard Bauckham, "Jesus' Demonstration in the Temple," 81-82.  
 36) Richard Bauckham, "Jesus' Demonstration in the Temple," 82.  
 37) Adela Yarbro Collins, *Mark*, 526.  
 38) A. E. Harvey, *Jesus and the Constraints of History*, The Bampton Lectures (London: Gerald Duckworth, 1982), 132.

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39) A. E. Harvey, *Jesus and the Constraints of History*, 132.

40) A. E. Harvey, *Jesus and the Constraints of History*, 132, 60.

41) E. P. Sanders, *Jesus and Judaism*, 66.

42) Craig A. Evans, *Mark 8:27-16:20*, WBC 34b (Nashville: Thomas Nelson Publishers, 2001), 174.

43) James P. Sweeney, *Jesus' Temple Action (Mark 11:15-19) in Recent Discussion: An Examination of Its Character, Meaning, and Roles in Jesus' death*, Ph. D. Dissertation (Trinity International University, 2000), 224; Hans Dieter Betz, "Jesus and the Purity of the Temple (Mark 11:15-18): A Comparative Religion Approach," *JBL* 116:3 (1997), 318; , Richard Bauckham, "Jesus' Demonstration in the Temple," 82.

44) A. E. Harvey, *Jesus and the Constraints of History*, 132.

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 가 ”( 7:2) ,

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46) L. H. Marshall, *Challenge of New Testament Ethics* (London: Mavmillan, 1956), 59; Vincent Taylor, *The Gospel According to St Mark*, 2nd ed. (Macmillan: St Martin's Press, 1966), 463; Joachim Jeremias, *New Testament Theology: The Proclamation of Jesus* (London: SCM Press, 1971), 145.

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47) P. M. Casey, "Culture and Historicity: The Cleansing of the Temple," *CBQ* 59 (1997), 309-312.

48) Richard H. Hiers, "Purification of the Temple: Preparation for the Kingdom of God," *JBL* 90:1 (1971), 84; Marcus J. Borg, *Conflict, Holiness, and Politics in the Teachings of Jesus* (Harrisburg: Trinity Press International, 1984), 187.

49) 1 6 AD 75 79 7 . Steve Mason, *Josephus and the New Testament*, 2nd ed. (Peabody: Hendrickson Publishers, Inc., 2003), 66.

“ (into the first court) ,  
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 .”(Josephus *Ag. Ap.* 2.8,  
1006, § 103.)

(the outer court)  
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 56:7

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 .51)  
 56 .52)

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50) Marcus J. Borg, *Conflict, Holiness, and Politics in the Teachings of Jesus*, 187.  
51) Marcus J. Borg, *Conflict, Holiness, and Politics in the Teachings of Jesus*, 187.  
52) Walter Brueggemann, *Isaiah 40-66*, Westminster Bible Companion (Louisville: Westminster John Knox Press, 1998), 167; Vincent Taylor, *The Gospel According to St. Mark.*, 463. 가  
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56:7

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(cf. *m. Sheqalim* 4:7)

. *m. Hagigah* 3:7 ,

(R.

53) E. P. Sanders, *Jesus and Judaism*, 61-67, 367, n. 39.

Judah) (The Sages)

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( 1:3, cf. *m.*

Sheqalim 5:1, 3-4).

( 7:11-13),

( 10:17-

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( 12:38-40),

( 14:43-47)

(*b.* Kethuboth 65a; *m.* Kelim 12:7; *m.* Shabbath 6:5),

(*b.* Kethuboth 66b),

(*b.* Kethuboth 66b)

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**<Key Words>**

The Cleansing of the Temple, Jesus' Incident, Jesus' Action in the Temple, Temple

\* 2012 7 27 , 2012 9 28 , 2012 10 11

- “ ( 11:15-19)  
 ,” , 2000.  
 , “ , ” 『 』, : , 2001, 131-180.  
 , “ - 가 11:12-25,” 「 가 」 53:  
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<Abstract>

**Is Right to Call ‘the Cleansing of the Temple’ in  
Mark 11:15-18**

Dr. Jungkyoo Sun  
(The University of Wales Lampeter)

Even though Jesus’ action in the Temple was one of the outstanding religious incidents in Jesus’ life and scholarly discussions have been pursued vigorously in recent decades, scholarly consensus has not been reached for the lack of concrete evidences. So We may group three major genre identifications: prophetic symbolic act, reformer’s cleansing act and eschatological messianic act. To clarify the meaning of the Temple incident and the intention of Jesus, we have searched the Temple traditions in the history of ancient Israel because Jesus was probably influenced strongly by Israelite laws and traditions in the Old Testament and early Jewish literature.

First, the origins and the functions of the Temple in Israel have been investigated. After this, the Temple traditions have been examined in the Old Testament according to the epochs of the Temple: proto-temple era, the time of the dedication of the Temple, the prophets’ time. For the proto-temple era

the tabernacle in Exodus and Deuteronomy has been explored and the sanctuary in Shiloh primarily in 1 Sam 1:1-4:22, Ps 78:59-72 and Jer 7:12-14, 26:6-9 have been treated, and for the dedication of the Temple 1 Kings 8 has been studied. Then, for the prophets' time Isaiah, Jeremiah, Ezekiel and Zechariah are selected because of their relevance to the Temple incident. Among the abundant Temple traditions in Early Jewish literature, the selection has been made according to their relevance to this study and the date of composition before Jesus' time, and then comparative assessment has been made on those Temple traditions. Then, their main implies are written in brief. Afterwards, the Temple incident has been studied on the basis of the text of Mark primarily, but with some consideration of the other gospels. Through the structural analysis, the contextual analysis, and hermeneutical analysis the text has been studied in detail, and then Jesus' actions and sayings in the Temple have been assessed by the Temple traditions found through the above investigation.