

## **John 2:13-22**

- 13 The Passover of the Jews was near, and Jesus went up to Jerusalem.
- 14 In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables.
- 15 Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables.
- 16 He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!"
- 17 His disciples remembered that it was written, "Zeal for your house will consume me."
- 18 The Jews then said to him, "What sign can you show us for doing this?"
- 19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."
- 20 The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?"
- 21 But he was speaking of the temple of his body.
- 22 After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

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*13 The Passover of the Jews was near, and Jesus went up to Jerusalem.*

*14 In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables.*

- Every Jewish male was required to appear at this feast. Jesus, in obedience to the law, went up to observe it.

(Note: no matter what direction you are coming from, you are always said to be going UP to Jerusalem.)

- This was the first Passover of Jesus' public ministry.
- 15 Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables.*
- 16 He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!"*
- On the eve of the Passover the head of every family would collect all the leaven in the house as part of a ritual cleansing. Jesus was, in a sense, doing what was being done in every house in Jerusalem.
  - The other gospel accounts don't mention a scourge or whip. Jesus apparently fashioned the scourge out of rushes or reeds, which would have been scattered about as bedding for the animals.
  - The scourge was a symbol only, as it does not appear he actually struck either animals or people.
  - He drove out the sheep and oxen, not all the people or merchants.
  - The doves couldn't be driven out.
  - "My Father's house" is a messianic claim in and of itself.
  - We should use this cleansing as an opportunity to examine our lives, because this market could be defended on many practical grounds:
    - > It was convenient to buy sacrifices on the spot, instead of having to drag them from a distance.
    - > It was convenient to be able to exchange foreign money.

- > It was profitable to the sellers, and to the priests.
- > That which is convenient and profitable quickly becomes common practice.
- > Once something is common practice, it quickly takes on the air of legitimacy.
- > When something is accepted as legitimate, it is no longer considered or questioned.
- Underneath Jesus' words here is the inference that the temple itself is not necessary.
- When the women at the well inquires of Jesus where should be the proper place of worship, Mount Gerizim or Jerusalem, he answers, "neither on this mountain nor in Jerusalem," See John 4:19-24.

17 *His disciples remembered that it was written, "Zeal for your house will consume me."*

- The disciples appear to remember this scripture (Psalm 69:9-10) while the cleansing is taking place.
- It was natural for the disciples, who had grown up memorizing large portions of the Old Testament, to turn to scripture whenever their minds or hearts were challenged or troubled.
- Psalm 69 speaks in the present tense, but John 2:17 is worded in the future tense.

18 *The Jews then said to him, "What sign can you show us for doing this?"*

19 *Jesus answered them, "Destroy this temple, and in three days I will raise it up."*

- What sign could Jesus show them that they would accept? Signs are in the eyes of the beholder!
- Deuteronomy 13:1 specifically warns against putting faith in signs, but the authorities will try anything to discredit Jesus.

- They knew that Jesus did not have the political authority to reform the temple, so he is called to prove that he has the "prophetic authority" to cleanse the temple on behalf of God the Father.
- The Working Preacher writes, "*Jesus offers a sign so outrageous and so incomprehensible; it is not until after his resurrection that his disciples understand what he has just said. Jesus seems to speak of the temple, but does not. Or does he?*"
- Jesus predicts his own death and resurrection. Remember that this is early in his public ministry! Jesus will be, for the believer, the new temple.

20 *The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?"*

21 *But he was speaking of the temple of his body.*

- Later the charges against Jesus included this claim, which they took literally.
- Little did the authorities realize that their grand temple edifice would last less than forty more years!
- When John's gospel was first circulated, the destruction of the temple in Jerusalem was already past history.

22 *After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.*

- It was natural that the disciples didn't fully understand this saying, as they wouldn't have a context for it until Christ's resurrection.
- It is a great consolation when the scriptures become real to us through our life circumstances and experiences.