, at a Passover: and cleansing of  
the Temple.

**13.]** No data are given  
to determine whether the reason of the  
short stay at Capernaum was the near  
approach of the Passover.

Nothing is said of those who accompanied Jesus:  
but at all events, *His already called disciples* would be with Him (see ver. 22,  
and ch. iii, 22), and among them in all  
probability the Evangelist himself ;—but  
*not the rest of the Twelve*, who were not  
yet called. Of this visit, the narrative of  
the three other Evangelists records nothing.

**14.]** On the distinctness of this  
cleansing from that related in Matt. xxi.  
12 ff, see note there.

**in the temple]**In the court of the Gentiles, the *outer  
temple*, as distinguished from the *sanctuary*, or the inner temple. This market  
appears to have sprung up since the  
captivity, with a view to the convenience  
of those Jews who came from a distance,  
to provide them with the beasts for offering,  
and to change their foreign money into  
the sacred shekel, which alone was allowed  
to be paid in for the temple capitation-tax (Matt. xvii. 24 ff). This tax was  
sometimes, as in Matthew, 1. c., paid elsewhere than in Jerusalem; but generally  
there, and in the temple. The very fact of  
the market being held there would produce  
an unseemly mixture of sacred and profane  
transactions, even setting aside the abuses  
which would be certain to be mingled with  
the traffic. It is to the *former* of these  
evils that our Lord makes reference in this  
*first* cleansing ; in the *second*, to the *latter*.

**15.]** The **small cords** were probably  
*the rushes* which were littered down for  
the cattle to lie on. That our Lord used  
the scourge on the beasts only, not on the  
sellers of them, is almost necessarily contained in the form of the sentence here :  
which, according to the grammar of the original, should be rendered as in margin,  
“He drove all out of the temple, both the  
sheep and the oxen.” It has been imagined,  
that He dealt more mildly with those who  
sold the doves, which were for the offerings  
*of the poor*. But this was not so; He  
dealt alike with all. No other way was  
open with regard to them, than to order  
them to take their birds away.

This  
cleansing of the temple was in the direct  
course of His manifestation as the Messiah.  
Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that  
of the Lord’s *coming suddenly to His  
temple and purifying it*. This act also  
answers (but like the fulfilment last mentioned, only in an *imperfect* and *still prophetic* sense) to the declaration of the  
Baptist “ Whose fan is in His hand,” &c.,  
Matt. iii. 12.

His proceeding was not  
altogether unexampled nor unauthorized,  
even in an uncommissioned person : for all  
had the right to reform an abuse of this  
sort, and the zealots put this right in  
practice, ‘The disciples by their allusion  
in ver. 17 seem to refer the action to this  
latter class.

**16. my Father’s house]**The coincidence with Luke ii. 49 is remarkable. By this expression thus publicly used, our Lord openly announces His  
Messiahship. Nathanael had named Him  
‘the Son of God’ with this meaning—see  
on ch. i. 50,—and these words, coupled  
with the expectation which the confession  
of John the Baptist would arouse, could  
leave no doubt on the minds of the Jews  
as to their import: see on ch. iii. 2.

**an house of merchandise]** not yet as at  
the end of His ministry; see above on  
ver. 14.

**17.] his disciples remembered,** *at the time*, not afterwards, which  
would have been expressed, as in ver. 22.  
But the very remembrance itself was prophetic. The “*eating up*” spoken of in