1l—17. ST. JOHN. 477   
   
 went up to Jerusalem, 14®and found in the temple those » ¥stt-xx,1   
 that sold oxen and sheep and doves, and the changers of Mark xi   
 money sitting: 15 and when he had made a scourge of   
 small cords, he drove [itkem] all out of the temple,   
 kand the sheep, and the oxen; and poured out the   
 changers’ money, and overthrew the tables; 16 and said   
 unto them that sold 1 doves, Take these things hence ;   
 make not ‘my Father’s house an house of merchan-!!%e1i.10.   
   
   
 dise. W And his disciples remembered that it was   
   
 written, \* The zeal of thine house ™Aath eaten me up. \*P-bi=.0.   
   
 i omit, K sender, both.   
 1 yender, the doves. ™ yead, shall eat.   
   
 salem, at a Passover: and cleansing of original, should be rendered as in margin,   
 the Temple. 13.] No data are given «He drove all out of the temple, both the   
 to determine whether the reason of’ the sheep and the oxen.” It has been imagined,   
 short stay at Capernaum was the near that He dealt more mildly with those who   
 approach of the Passover. Nothing sold the doves, which were for the offerings   
 is said of those who accompanied Jesus: of the poor. But this was not so; He   
 but at all events, His already called dis- lealt alike with all. No other way was   
 ciples would be with Him (see ver. 22, open with regard to them, than to order   
 and ch. iii, 22), and among them in all them to take their birds away. This   
 probability the Evangelist himself ;—but. cleansing of the temple was in the direct   
 not the vest of the Twelve, who were not course of His manifestation as the Messiah.   
 yet called. Of this visit, narrative of Immediately after the prophetic announ   
 the three other Evangelists recordsnothing. ment of the Forerunner, Mal. iii. 1, that   
 14.] On the distinctness of this of the Lord’s coming suddenly to His   
 cleansing from that related in Matt. xxi. temple and purifying it. This act also   
 12 ff, see note there, in the temple) answers (but like the fulfilment last men-   
 In the court of the Gentiles, the outer tioned, only in an imperfect and still pro-   
 zemple, as distinguished from the sane- phetie sense) to the declaration of the   
 duary, or the inner temple. This market Baptist “ Whose fan is in His hand,” &c.,   
 appears to have sprung up since the Matt. iii. His proceeding was not   
 captivity, with a view to the convenience altogether unexampled nor unauthorized,   
 of those Jews who came from a distance, even in an uncommissioned person : for all   
 to provide them with the beasts for offering, had the right to reform an abuse of this   
 and to change their foreign money into sort, and the zealots put this right in   
 the sacred shekel, which aloue was allowed practice, ‘The disciples by their allusion   
 to be paid in for the temple eapitation- in ver. 17 seem to refer the action to this   
 tax (Matt. xvii. 24 ff). This tax was latter class. 16. my Father’s house]   
 sometimes, as in Matthew, 1. ¢., else- The coincidence with Luke ii. 49 is re-   
 where than in Jerusalem; but generally markable. By this expression thus pub-   
 there, and in thetemple. The very fact of licly used, our Lord openly announces His   
 the market being held there would produce Messiahship. Nathanael had named Him   
 an unseemly mixture of sacred and profane ‘the Son of God’ with this meaning—see   
 transactions, even setting aside the abuses on ch. i. 50,—and these words, coupled   
 which would be certain to be mingled with with the expectation which the confession   
 the traffic. It is to the former of these of John the Buptist would arouse, could   
 evils that our Lord makes reference in this leave no doubt on the minds of the Jews   
 Jirst cleansing ; in the second, to latter. as to their import: see on ch. iii.   
 15.] ‘The small cords were probably an house of merchandise] not yet as at   
 the rushes which were littered down for the end of His ministry; see above on   
 the cattle to lie on. That our Lord used ver. 14, 17.] his disciples remem-   
 the scourge on the beasts only, not on the bered, at the time, not afterwards, which   
 sellers of them, is almost necessarily con- would have been expressed, as in ver. 22.   
 tained in the form of the sentence here : But the very remembrance itself was pro-   
 which, according to the grammar of the phetic. The “eating up” spoken of in