

Cleansing the Temple

Devotional Reading: [Jeremiah 7:1–15](#)

Background Scripture: [John 2:13–25](#)

(See also [Matthew 21:12–17](#); [Mark 11:15–19](#); [Luke 19:45–48](#).)

John 2:13–25

¹³ When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. ¹⁴ In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. ¹⁵ So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. ¹⁶ To those who sold doves he said, “Get these out of here! Stop turning my Father’s house into a market!” ¹⁷ His disciples remembered that it is written: “Zeal for your house will consume me.”

¹⁸ The Jews then responded to him, “What sign can you show us to prove your authority to do all this?”

¹⁹ Jesus answered them, “Destroy this temple, and I will raise it again in three days.”

²⁰ They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?” ²¹ But the temple he had spoken of was his body. ²² After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture

and the words that Jesus had spoken.

²³ Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name. ²⁴ But Jesus would not entrust himself to them, for he knew all people. ²⁵ He did not need any testimony about mankind, for he knew what was in each person.



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Key Text

*To those who sold doves he said, “Get these out of here! Stop turning my Father’s house into a market!” —**John 2:16***

Sacred Altars and Holy Offerings

Unit 2: Jesus and the Temple

Lessons 6–9

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Identify Jesus' reason for "cleansing" the temple.
2. Explain the relationship between being "zealous" and being "jealous."
3. Make a plan to cleanse himself or herself of one unholy practice, considering that his or her body is God's new covenant temple (see [1 Corinthians 3:16–17](#) in [lesson 10](#)).

Lesson Outline

Introduction

- A. Not in My House!
- B. Lesson Context
- I. **Jesus' Actions (John 2:13–17)**
 - A. Described (vv. 13–16)
Cleaning House
 - B. Explained (v. 17)
Preparing for a Visit
- II. **Jesus' Announcement (John 2:18–22)**
 - A. Authority Challenged (vv. 18–20)
 - B. Answer Explained (vv. 21–22)

III. Who to Believe? (John 2:23–25)

- A. Jesus (v. 23)
- B. Not Humans (vv. 24–25)

Conclusion

- A. New Temple
- B. Prayer
- C. Thought to Remember

How to Say It

Cana	<i>Kay-nuh.</i>
Capernaum	<i>Kuh-per-nay-um.</i>
Galilee	<i>Gal-uh-lee.</i>
Herod	<i>Hair-ud.</i>
Hezekiah	<i>Hez-ih-kye-uh.</i>
Jerusalem	<i>Juh-roo-suh-lem.</i>
Josiah	<i>Jo-sigh-uh.</i>
Sanhedrin	<i>San-huh-drun or San-heed-run.</i>
synoptic	<i>sih-nawp-tihk.</i>

Introduction

A. Not in my House!

Every home is different, each with its own set of rules. From an early age, I learned that certain things were not permitted in my home. For example, under no circumstances was smoking allowed in the house. “Not in my house!” my mother would say. Smoking wasn’t the only

offlimits behavior; my siblings and I didn't dare use fighting words or curse. We knew our parents expected us to follow their rules while we lived under their roof. Later, when I married, I learned that my wife's childhood home had new and different rules. Shoes in the house? Not a chance! And don't even think of turning on a screen during mealtime.

What about God's house? If the rules we impose in our homes reflect our values, what does God value? God's earthly house—the temple—would need to reflect the character of the holy God. But when Jesus entered the temple in Jerusalem, he was not pleased with what he found.

B. Lesson Context

The cleansing of the temple in today's lesson differs from the accounts given in the Synoptic Gospels of Matthew, Mark, and Luke. Those Gospels recount the time of Jesus' dramatic actions in the temple that led to his arrest ([Matthew 21:12–13](#); [Mark 11:15–17](#); [Luke 19:45–46](#)). Some scholars believe that John and the writers of the Synoptics are recording different events. Others suggest that John has brought the event forward in his narrative to show its significance for everything that Jesus says and does in that Gospel.

If Jesus performed more than one cleansing of the temple, it might be that his actions caused no permanent reforms, which would make a second cleansing necessary—and perhaps more provocative to those seeking his death.

The first-century temple in Jerusalem was the center of Jewish religious life. Although the faithful of Jesus' time regarded the temple as sacred, the temple complex was filled with controversy. The temple was led by a family of priests seen as corrupt. The temple's outer courts

became the location for selling animals used for sacrifices. Although many probably approved of this practice for convenience, others found it scandalous since the priesthood profited from the arrangement.

Jesus' cleansing of the temple of his day is analogous to the activities of his ancestors. Hezekiah (reigned 715–687 BC) and Josiah (reigned 640–609 BC) were kings of Judah who reformed and renovated the temple of their day after it was neglected and defiled by idolatry ([2 Kings 23:1–30](#); [2 Chronicles 29:1–36](#)). Because Jesus is the rightful King and a Son of David, it was fitting for him to demand reform of the temple.

Before the events of today's lesson text, Jesus had been in Cana in Galilee, where he had miraculously transformed water into wine ([John 2:1–10](#)). This miracle "revealed his glory" for his disciples and others to see ([2:11](#)). Following that event, Jesus traveled with family members and disciples to Capernaum, a fishing village on the shores of the Sea of Galilee ([2:12](#)). After staying in that town for a few days, Jesus and the disciples departed for Jerusalem, a journey of several days on foot. Our story picks up here.

I. Jesus' Actions ([John 2:13–17](#))

A. Described (vv. [13–16](#))

13. When it was almost time for the Jewish Passover, Jesus went up to Jerusalem

This verse is the first mention of Passover celebrations in the Gospel of John (compare [John 6:4](#); [12:1](#); [13:1](#); [18:28](#), [39](#); [19:14](#)). During times of festivals, it would be typical for travelers to Jerusalem to join with other travelers to create a caravan.

John's use of the phrase *the Jewish Passover* reflects his intended audience of the Gospel: a combined Jewish-Gentile community in the latter half of the first century. For this audience, observance of the Jewish festivals was not expected.

However, most Jews of Jesus' day would go to the temple to observe Passover. This one-day observance celebrated God's deliverance of his people from enslavement in Egypt ([Exodus 12:1–27](#); [Leviticus 23:5](#); [Deuteronomy 16:1–8](#)). The Festival of Unleavened Bread immediately follows Passover ([Leviticus 23:4–6](#); [Numbers 28:16–17](#)). Jesus went up to Jerusalem in obedience to the law regarding these observances ([Deuteronomy 16:16](#)).

14. In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money.

The temple included the singular building that housed the Most Holy Place and the adjoining buildings and courts built by Herod the Great (reigned 37–4 BC). By reliable estimates, the temple complex grew to be larger than 30 acres once completed.

The location *in the temple courts* where Jesus encountered these animals was likely in the Court of the Gentiles, an open-air court where Jews and Gentiles were allowed to congregate. In this court, animals for sacrifices could be bought and sold. However, Jesus' attention was not on the animals but on those *selling* them.

Cattle (bulls, in particular), *sheep*, and *doves* are animals used for sacrifice as prescribed by the Law of Moses ([Exodus 29:36](#); [Leviticus 1:10](#); [5:7](#), respectively). Doves were offered as sacrifices by people who could not afford larger animals ([Leviticus 12:8](#); compare [Luke 2:24](#)). No one could easily satisfy the expectations for offering and sacrifice without passing money to a third party, one who had the approval of the priest-

hood.

If a person wanted to bring financial offerings, only one type of coin was allowed for the temple. Thus, money changers allowed travelers to Jerusalem to convert their money or resources—however much that might amount to—into a fitting currency for the temple. The money changers did business *sitting at tables* in the temple courts and often charged exorbitant transaction fees.

15. So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

Actions sometimes speak louder than words. When seeing these animals and people in the temple courts, Jesus did not make a speech to persuade their removal. The *whip made out of cords* could have been a type of braided rope used to direct the animals—specifically, *sheep* and *cattle*—to move.

Jesus used the cords and *drove all*—the animals and the people doing business—*from the temple courts*. The animals' owners likely sprinted to gather their valuable commodities as these animals fled. By scattering *the coins of the money changers*, Jesus created a chaotic scene: *tables* crashing to the ground, coins flying in all directions, and money changers scrambling to prevent theft. All the while, large animals were running through to escape the man wielding an improvised whip.

What Do You Think?

How should a believer respond when they confront an unjust situation?

Digging Deeper

How might [Job 1:20–22](#) inform such a response?

16. To those who sold doves he said, “Get these out of here! Stop turning my Father’s house into a market!”

Jesus singled out *those who sold doves* for special criticism. As a result, we get the first hint of an explanation. Of course, Jesus could not use cords to drive out birds. A focus on sellers of doves reveals Jesus’ anger at those who were taking advantage of those who were economically impoverished. Jesus objected to a show of false motives within the temple. He encountered a massive operation that allowed people to make a show of their devotion to God as they exchanged coins and obtained animals for sacrifice.

Jesus’ inspection of the temple echoed the Old Testament prophets of Israel who demanded a change of heart of the people. Isaiah told the people of Israel to quit “meaningless offerings” and, instead, “Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow” ([Isaiah 1:13, 17](#)). Jeremiah gave a similar warning to residents of Judah, who thought that sacrifices would cover sinful hypocrisy ([Jeremiah 7:1–29](#)).

The phrase *my Father’s house* reveals Jesus’ authority to state such commands. The people of Israel frequently referred to God as “Father” ([Deuteronomy 32:6](#); [Psalm 89:26–27](#); [Isaiah 64:8](#); etc.; compare [Romans 1:7](#)).

The Gospel of John describes Jesus’s unique relationship with his Heavenly Father. Jesus is the “one and only Son, who came from the Father” ([John 1:14](#)) who, in coming from Heaven, “made [God the Father] known” ([1:18](#)). As the only begotten Son of God, Jesus has unparalleled authority: “The Father loves the Son and has placed everything in his hands” ([3:35](#)). Jesus did nothing that was without the agreement and authorization of the Father ([5:19–27](#)). Jesus’ unique identity as the Son

of God culminated in his proclamation, “I and the Father are one” (10:30). No other person in Israel’s past had claimed authority as God’s Son sent from Heaven.

With this authority, Jesus declared that the temple was not a place for entrepreneurs to enrich themselves at others’ expense. God is giving and gracious. His house should reflect his character. The temple and the sacrificial system presented in the Law of Moses were to be a communal practice that allowed the people to experience the presence of God. In Jesus’ evaluation, this temple was being corrupted by the very things—sacrificial animals and money for offerings—that would please God.

Cleaning House

In our backyard, my dad built a playhouse for my sister and me. The playhouse allowed us to have fun on our own and to pretend like we were adults. A house of their own is every kid’s dream, and we had it!

Then came the wasps. The insects did not “approve” of the playhouse. They attacked us every time we went in or out of the playhouse. Our mere existence displeased the insects. Of course, my sister and I disapproved of them living in our playhouse, but we were too afraid of them to do anything. Instead, we commissioned our dad to help us. He bravely entered the playhouse, took the necessary steps to remove the wasps, and ended their stay. Soon, our playhouse was clear of wasps, and we could again enjoy it.

Just as my dad wouldn’t let the wasps take over our playhouse, Jesus wanted his people to have free access to God’s presence and enjoy God’s company. Are you making space for God’s presence in your heart? Is your treatment of others helping or preventing people from coming to

him?

—L. M. W.

B. Explained (v. 17)

17. His disciples remembered that it is written: “Zeal for your house will consume me.”

The underlying Greek word translated *remembered* is used three times in the Gospel of John (here and in [John 2:22](#); [12:16](#)); in each case, Jesus’ disciples are the ones doing the remembering. Often, Jesus’ motives were not clear to his closest followers. However, after his resurrection, the disciples gained a new understanding of what Jesus had done and what his words had meant (example: [Luke 24:45–49](#)).

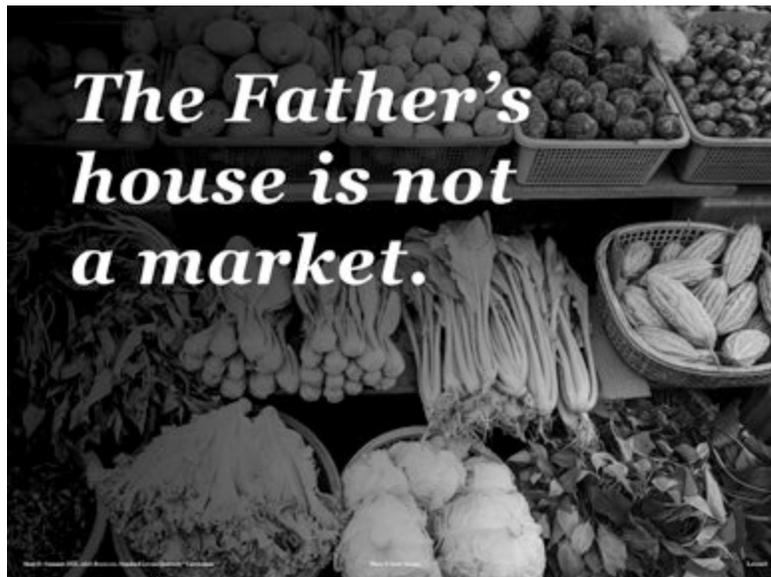
The Scripture text that the *disciples remembered* comes from [Psalm 69:9](#). John quotes only the first half of the verse, but the second half of that verse is equally appropriate as words about Jesus: “The insults of those who insult you fall on me.” (compare [Romans 15:3](#)). The word *zeal* in this context means intensive dedication, not jealousy (compare [10:2](#)). Jesus was devoted to the temple, not as it existed, but as it was intended.

What Do You Think?

Has more reflection helped you notice God’s hand in a difficult situation?
When?

Digging Deeper

How are you attentive to the guidance of God’s Spirit during reflection regarding spiritual matters?



Visual for [Lesson 8](#). Display this visual as you discuss the lesson commentary associated with [John 2:16](#).

Preparing for a Visit

As I type this, I sit waiting for my adult children to drive home for a holiday. While they make the trek, I clean the house, decorate, and prepare food. Knowing they are coming motivates me to prepare. I want them to see their old stomping grounds and remember happy times, not focus on how dilapidated things might be! I want to create a homey and welcoming atmosphere for them so they can enjoy family time.

I think Jesus wanted something similar for his Heavenly Father's house. He wanted a place where all of God's children could gather to worship the Father and strengthen their bond with him and one another. Jesus' reaction showed that temple merchants were doing things that prevented that from happening. Are your heart and your home places where people are welcomed? Can Jesus use you to provide comfort and safety?

—L. M. W.

II. Jesus' Announcement

(John 2:18–22)

A. Authority Challenged (vv. 18–20)

18. The Jews then responded to him, “What sign can you show us to prove your authority to do all this?”

Jesus' actions demanded a response. *The Jews* were religious leaders who had a keen interest in the temple and its function. Jesus had put them in a difficult position before a crowd in the temple courts. On the one hand, they could not be seen as being less devoted to God's house than to Jesus. On the other hand, they had a vested interest in maintaining the status quo.

Perhaps the religious leaders believed Jesus' actions were right and his devotion to the temple was from God, but they wanted to know whether or not Jesus could prove his authority. Their demand for a *sign* pressured Jesus. The underlying Greek word translated as “sign” is used elsewhere in John's Gospel to refer to a miracle (examples: [John 2:11, 23](#); [4:54](#); [12:18](#)). The leaders wanted a public demonstration of Jesus' power (compare [Matthew 16:1–4](#); [John 6:30](#)).

What Do You Think?

Describe a time when you waited for God to provide a sign before making a choice.

Digging Deeper

Is it wise or unwise to ask for a sign from God? How might [Mark 8:11–12](#) inform your answer?

19. Jesus answered them, “Destroy this temple, and I will raise it

again in three days.”

Jesus indirectly *answered* the leaders through a riddle-like response. The underlying Greek word translated *temple* in this verse differs from the word translated as “temple” in verse 15, above. The Greek word in the verse before us often refers to the Jerusalem temple (examples: [Matthew 23:16–17](#); [Mark 15:38](#); [Luke 1:9](#)). The apostle Paul used the same word to mean a body as a place where the Spirit of God can dwell ([1 Corinthians 6:19](#)).

The plain meaning of Jesus’ words would seem to be that he would rebuild the temple building in Jerusalem after three days should his questioners *destroy* it. For the audience observing and listening, it would seem that Jesus was asserting his commitment to preserving the temple building. Words with similar implications were later used as allegations against him during his trial before the Sanhedrin ([Matthew 26:21](#); [Mark 14:58](#)).

20. They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?”

The first Jerusalem temple was built by King Solomon ([1 Kings 5–6](#)). The Babylonians destroyed it when they took the nation of Judah into captivity in 586 BC ([2 Kings 25:8–17](#)). Following the exile, the temple was rebuilt ([Ezra 3](#); [6:13–18](#)). That temple remained somewhat intact until Herod the Great took control of Jerusalem and, in approximately 19 BC, began renovating the complex. The project continued after Herod died in 4 BC and was a little past its midpoint during Jesus’ ministry. The authorities must have thought that a 46-year building project could not be redone in only *three days*.

B. Answer Explained (vv. 21–22)

21–22. But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.

These verses provide an editorial explanation to readers of John’s Gospel: Jesus himself would become *the temple* since he will be killed and restored (*raised from the dead*) after three days ([Matthew 27:45–28:10](#); [Mark 15:33–16:8](#); [Luke 23:44–24:12](#); [John 19:24–20:9](#)). The temple was the physical manifestation of God’s presence with his people, the place where they could find mercy and forgiveness for sin (see [Isaiah 56:4–7](#); etc.).

However, the spiritual significance of the temple was fulfilled in Jesus, for “no one comes to the Father except through [him]” ([John 14:6](#)). Jesus was revealed as the true temple, while the physical tabernacle and temple were simply fleeting shadows (see [Hebrews 8:5](#); [10:1](#)). Likewise, the bodies of his followers become a temple, welcoming the presence of God through the indwelling of the Holy Spirit ([1 Corinthians 3:16–17](#); [6:19](#)).

There is some debate about which *scripture* the disciples *recalled* and *believed*. John may mean a specific text from Scripture, such as [Psalm 69:9](#) (see commentary on [John 2:17](#), above). However, the phrase *the scripture* parallels *the words that Jesus had spoken*, and Jesus did not repeat [Psalm 69:9](#). Alternatively, the words *scripture* and *word* might be shorthand for the Old Testament, which is fulfilled in and through Jesus (compare [Luke 24:44](#); [John 20:9](#)).

What Do You Think?

Do you find it easier to learn from concrete examples or from metaphors?

Why?

Digging Deeper

What kinds of experiences did Jesus use to communicate spiritual truths?
How might [Luke 13:6–21](#) inform your answer?

III. Who to Believe?

([John 2:23–25](#))

A. Jesus (v. 23)

23. Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name.

John does not state what *signs* Jesus did *while he was in Jerusalem*. John concludes his Gospel with the statement, “Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.” ([John 21:25](#)). These miracles in Jerusalem would be an example of such unwritten things. Whatever these miracles were, they caused *many people to believe in his name*. It seems that when put to the test and asked for a sign, Jesus resisted. But to those who followed and witnessed his work in Jerusalem, he performed miracles and gave evidence of divine power at work.

What Do You Think?

How would you respond if someone were to ask what you consider a miracle or sign from God?

Digging Deeper

What Scripture texts would inform your response?

B. Not Humans (vv. 24–25)

24. But Jesus would not entrust himself to them, for he knew all people.

The Greek word translated *entrust* is the same word translated as “believed” in verse 23, above. Others “believed” Jesus, but he did not trust them. He anticipated the ways their hearts could change. Later in this Gospel, Jesus will provide for the crowds, leading them to want to make him their king (John 6:1–15). Yet, the leaders and crowds of Jerusalem would ultimately reject him (19:14–16).

25. He did not need any testimony about mankind, for he knew what was in each person.

John’s Gospel shows how Jesus knows and anticipates the motives of others (examples: John 1:47–48; 6:64; 13:11). Generally, other individuals in this Gospel testified *about Jesus* rather than *to Jesus* (examples: 1:6–15, 32–34; 4:39; 19:34–35; 21:24). Jesus did not need to receive the testimony of others because *he knew what was in each person*.

Conclusion

A. New Temple

Ironically, in an account expressing Jesus’ zeal for the Jerusalem temple, he redefines the concept of “temple.” His actions were like those of a prophet—one who does not come to destroy but comes to communicate God’s perspective.

Jesus saw that the temple was filled with people who faced a business model that extracted financial value from them to enrich others. Regardless of Herod’s renovations of the temple, Jesus knew that the building

would not stand. Instead, Jesus' body is a temple because he is the Word of God from Heaven ([John 1:1, 14](#)). The temple in Jerusalem was a failing human institution. Sinful humanity cannot welcome God's holy presence without repentance and God's help. God's desire to dwell with humans was so great that he sent his only begotten Son to bring them eternal life ([3:16](#)). In and through Jesus, we can have direct access to God.

B. Prayer

Lord God, we are amazed to consider ourselves a temple of your presence. We ask you to renew us and rid us of anything not pleasing in your sight: greed, selfishness, and insincerity. Help us to be more like Jesus, who communicated your truth and mercy to those around him. In his name we pray, Amen.

C. Thought to Remember

The body of Christ is God's temple.

Involvement Learning

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

Into the Lesson

Write the words *Spaces* and *Experiences* on the board as the headers

of two columns. Invite learners to share the spaces and experiences where they felt a significant emotional reaction. (*Example:* A person might feel anger after seeing litter in the park [Space], sadness after a farewell to a close friend [Experience].) Write the emotions in the columns under the correct header. After no more than five minutes, give learners time to draw conclusions about the emotions listed on the board. After one minute of reflection, ask a volunteer to share his or her conclusions.

Alternative. Distribute copies of the “Zeal!” exercise from the activity page, which you can download. Have participants complete it individually in a minute or less before sharing their reflections with a partner.

Lead into the Bible study by saying, “Passion and zeal often emerge when something we deeply care about is at stake. In today’s Scripture, we witness Jesus’ profound zeal for his Father’s house.”

Into The Word

Divide the class into two equal groups:

Temple Guardians Group: Read [John 2:13–17](#). 1—What was the significance of the Passover? 2—Why were animal merchants and money changers present in the temple? 3—How does Jesus’ reaction differ from how you might anticipate the reactions of others? Read [John 2:18–25](#). 1—What is the significance of the conversation between Jesus and the Jewish leaders? 2—Why might they have thought Jesus was talking about the temple complex in Jerusalem?

Messianic Mysteries Group: Read [John 2:13–17](#). 1—How does Jesus show zeal through his actions? 2—Is an expression of zeal right or wrong? Read [John 2:18–25](#). 1—Why did the Jewish leaders demand a sign from Jesus? 2—How does Jesus’ response in [John 2:19](#) foreshadow

events that were to come? 4—What does [John 2:24–25](#) reveal about Jesus’ understanding of human nature?

After no more than 10 minutes of small-group work, ask a volunteer from each group to give a summary of the group’s conclusions.

Option. Distribute copies of the “Mixed-up Manuscript” activity from the activity page. Have learners work with a partner to complete as indicated.

Divide the class into four groups. On four index cards, write one of the following Scripture references: [Psalm 69:9](#); [Isaiah 56:7](#); [Jeremiah 7:11](#); [Zechariah 14:21](#). Distribute one card to each group and ask each group to determine how their assigned Scripture text connects to today’s lesson text. While the groups work, write dictionary definitions of the words *jealous* and *zealous* on the board.

After three minutes, reconvene the class and ask a representative from each group to give the group’s conclusion. Ask each group how the assigned verse reveals a *jealous* God or a *zealous* God. After groups have shared, ask the class what it means for God’s house to be “clean.”

Into Life

Ask a volunteer to read [1 Corinthians 3:16–17](#). For whole-class discussion, ask, “What does it mean that we are the ‘temple’ of God?” After discussion, ask, “How can we be ‘zealous’ to uphold the honor and sanctity of ourselves as temple of God?”

Distribute index cards and pencils to learners. Lead into the activity by saying, “Consider what you have learned today about Jesus’ passion for reverence. Write down a personal plan or action step to cleanse your ‘temple,’ be it a physical space, a tradition, or a personal practice so that your temple glorifies God.” Encourage learners to be as honest as possi-

ble because their responses will not be shared with the class.

Conclude class time with a group prayer, asking God to give everyone a zeal akin to Jesus’—a fervor that upholds sanctity, respect, and genuine worship.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(July 20—Cleansing the Temple\)](#)
