**TUESDAY NOVEMBER 09 – XXXII WEEK O.T. [B]**

**DEDICATION OF THE LATERAN BASILICA**

**Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his body.**

**The Passover was the most solemn festivity of the people of the Lord. It brought a very large number of people to Jerusalem. Whoever was able to face the journey set out and reached the holy city. There is a substantial difference between the Passover of the Jews and the Christian Easter. The Passover of the Jews was a memorial of the liberation from the slavery of Egypt. The Easter of the Christians celebrates the Passion, the Death, the Glorious Resurrection of Jesus from dead. It celebrates the victory over sin and over death. It is gift of the victory of Christ Jesus to every man who believes in Him and lets himself be baptised. In the Passover of the Jews, the lamb that nourished and freed from death was an animal. In the Christian Easter, the Lamb is Christ. One eats his flesh to live for Him, in Him, with Him. One drinks his blood that is the New Covenant. The Passover of the Jews was only a figure of the true Easter that is Christ Jesus, that one lives in Christ Jesus. Today the Christian foolishness attained until abolishing Christ from our religion. Christ is the only religion, since Christ is the only life of the religion.**

**The mission of the prophets is to purify the worship. Saying to the people of the Lord what the true worship is. All the prophets did it. The true worship for the Lord is only obedience to his voice, to his Law, to his Word. The worship is faithfulness to the stipulated covenant. By purifying the worship, Jesus fulfils a prophetic word. Right from the beginning, He proclaims and reveals himself, He manifest and presents himself to his people as true prophet of the living God. In the Gospel according to John, this is the first public manifestation of Jesus. He does not present himself as Messiah, but as prophet of the living God. He is the prophet who purifies the worship of his Lord as his work. The true worship is obedience to the Word.**

**Jesus does not limit himself to the words as the prophets who preceded Him did. He takes action: “He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen.” The house of the Lord is neither a sheepfold nor a stable. Then, He “spilled the coins of the money-changers and overturned their tables”: the temple is not a subsidiary of the bankers and not even a bank where one exchanges money. The temple is the temple and it must remain only temple of the Father. When one desecrates the sacredness of the temple, even the holiness of God is desecrated. If the house of God is desecrated, even the worship results desecrated. It is a sinful worship. The worship is vain when it produces no effect of benefit in the soul or in the spirit, since it is not accompanied by any will of conversion. The worship is sinful when one celebrates it in a sacrilegious and disrespectful way. The worship has one only goal: drawing every grace from the holiness of our God to be holy as He is holy, every mercy to be merciful as He is merciful, holy as He is holy.**

**Even the doves sellers are driven out: "Take these out of here, and stop making my Father's house a marketplace." The temple is a house of prayer. Every other thing must remain outside. The disciples recalled the words of the Psalm. Zeal for the house consumes the persecuted Righteous. The persecuted Righteous is the Messiah, who wishes to consecrate his life to God in a full obedience to his Law, known according to truth and according to a truth lived, too. Everything is in the prophecy and everything in the Psalms. Today Jesus is not in Jerusalem to reveal himself as Messiah. He will give this revelation at the end of his mission. Now the entire people of the Jews must know that a true prophet is on earth.**

**Let us read the text of Jn 2,13-22**

**Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of scripture, "Zeal for your house will consume me." At this the Jews answered and said to him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the scripture and the word Jesus had spoken.**

**Now the Jews intervene. They show up to Jesus with a weird request: "What sign can you show us for doing this?" The prophet is sent to recall the true Word of God, the true worship, the true covenant, the true faith, the true charity, the true mercy, the true justice, the true peace. He will do all of this, remembering who is the true God. The prophet says a word and it is always fulfilled, in the present and in the future, in time and eternity. His word is fulfilled since it is Word of God. The prophet says a Word in the name of God, this Word is fulfilled. If it is not fulfilled, it is not a Word of God. The prophet spoke in his name. Not in the name of his Lord and God.**

**Jesus gives the sign, even if He is not obliged to give it. Jesus replies to them: "Destroy this temple and in three days I will raise it up." The ones who must destroy the temple are the Jews. The one who must raise it up is Jesus. Taken literally, the words of Jesus are impossible to be fulfilled, not in relation to what He will have to do – raising up the temple destroyed by the Jews-: the impossibility is in the destruction of the temple, considered the holiest thing. However, a truth is evident. The sign might be fulfilled if the Jews will destroy the temple. If they do not destroy it, Jesus cannot raise it up. The sign is given, but everything depends on the Jews.**

**The Jews reverse history. Instead of saying that they cannot destroy it, they say that Jesus cannot raise it up. The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" The logical reasoning, in relation to the words of Jesus, would have been: “We cannot destroy it. Give us another sign.” Their mind is so confused not even to know how to argue. Jesus knows the answers of man before they are thought and uttered. For Jesus, in this moment, it is important to reduce their voice to silence. The sign that He is a true prophet has been given. The silence has been obtained. Now He can carry out his mission with serenity, also because celebrated the feast of the Passover , He will leave Jerusalem and the Judea, very hostile country to him, and He will come back to Galilee, place where it was relatively easier to operate.**

**The body of Jesus is the true temple of the Father and of the Holy Spirit. “But he was speaking about the temple of his body.” The sign becomes most pure truth. In fact the Jews destroy the temple of Christ and Christ will raise it up after three days. It was not Christ Jesus to destroy the temple. It was not even the natural death to tear it down. The violent death, by crucifixion, wanted by the Jews was what destroyed the temple of God that is the body of Christ. The Jews killed him by hand of Pilates and of his soldiers. On the third day, not only did Jesus call it back to life, for his divine omnipotence, he turned it into body of light. Glorious, spiritual, immortal, incorruptible body. The resurrection gives truth to Christ and to each of his Word, every sign operated by Him, every promise made. The resurrection is the seal, the Amen of the Father, the supreme, last guarantee, that Jesus is the Messiah and the Saviour. The resurrection gives the fullness of truth even to each Word of God proclaimed, prophesized, uttered, sworn in the Old Testament. Law, Prophets, Psalms receive the seal of divine authenticity by the resurrection. May the Mother of God help us. We want to purify our temple from every stain of sin and of vice.**