

THE Teachers' Preparation Leaflet

LESSON 10.

SEPTEMBER 2nd 1894.

3rd QUARTER.

Jesus Cleansing the Temple. John 2: 13-25.

GOLDEN TEXT: "Make not my Father's house an house of merchandise."
John 2: 16.

COMMIT TO MEMORY verses 13-16. Children's Hymnal 155, 157, 105, 160.

PROVE THAT—Christ rose from the dead. Mark 16: 6.

SHORTER CATECHISM—Quest. 91. How do the sacraments become effectual means of salvation?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH
John 2: 13-25	Mark 11: 15-19	2 Chr. 29: 1-6, 15-19	2 Chr. 6: 17-21	Jer. 7: 8-16	Mal. 3: 1-10	1 Cor. 3: 8-17

NOTES AND EXPLANATIONS.

INTRODUCTORY. Soon after the miracle at Cana Jesus went with his mother, and his disciples, and his brothers to Capernaum, where he remained but a few days, because the passover was at hand, when it was necessary for him to go, like others, to Jerusalem. Arrived there he found, what doubtless he had often beheld on previous occasions with grief and indignation, the outer courts of the temple turned into a market place. The sacred enclosure was filled with the sounds of a noisy trade instead of enjoying the solemn quiet which should pervade the "house of prayer." The first public act of his career as Messiah is to drive out by his authority those who thus profaned the temple and worship which spoke in psalm and sacrifice of himself, and was established as the place of his Father's earthly manifestation. Again at the close of his ministry he repeats the act. See Matt. 21: 13-16; Mark 11: 15-19; Luke 19: 45-48.

LESSON PLAN. I. Purging the Temple. vs. 13-17. II. Prophecying his Resurrection. vs. 18-22. III. Penetrating Human Nature. vs. 23-25.

I. PURGING THE TEMPLE. It is universally agreed among commentators that there were two cleansings of the temple, one at the beginning and one at the close of our Saviour's ministry. The narratives differ in their connected circumstances and in their details so much that they cannot be regarded as two versions of one occurrence. This first cleansing is referred to at the trial of Jesus. See Matt. 26: 59-61; and Mark 14: 57-59, but is not narrated in the other three gospels. **13. The Jews' Passover**—John would not speak of it as the "Jews'" passover unless he were writing for gentiles. Compare ch. 5: 1; 6: 4; 11: 55. When John wrote, the Christian church contained more gentiles than Jews. John would also use this expression to distinguish the Jewish feast from the Christian passover, Easter, which was celebrated by Christians at Ephesus and elsewhere at that time. Jesus began his public ministry on a passover and closed it on another. He was present at four of these feasts (Luke 6: 1; John 6: 4; 11: 55). For the institution of the passover, see Ex. 12. **Went up**—from Capernaum. (verse 12.) **14. In the temple**—In the court of the gentiles. This contained about fourteen acres, and was surrounded by marble colonnades which afforded ample shade to the traders. What prophecy was now fulfilled? (Mal. 3: 1-3.) It would no doubt be said that it was a great convenience for Jews coming from a

The TEACHER'S PREPARATION LEAFLET is published weekly by the General Assembly's Sabbath School Committee, Presbyterian Church in Canada, at 35 cents a year, or 25c. if four or more copies are sent to one person. Address Rev. T. F. Fotheringham, 107 Hazen Street, St John, N. B. Editing Committee: Rev. T. F. Fotheringham, Jas Turnbull and Principal Kirkland.