

men. It was an outburst of honest indignation, which would have been excusable in any zealous Jew, but was fully justified by Jesus' claim that the Being worshipped there was his Father. He certainly had a right to vindicate the honor of his Father's house. When questioned as to his authority he points to the crowning proof of his sonship, his resurrection. (Rom. 1: 4; Acts 13: 33.) 16. The doves were in cages and could not be driven out. **My Father's house**—See R. V. Luke 2: 49. A distinct announcement that he was the Christ. See John 10: 30-36. Read the account of the second cleansing in Matt. 22: 12-16; Mark 11: 15-19; Luke 19: 45-48. What these people were doing was not wrong in itself, but they were destroying sacred associations and profanely interrupting worship. The place where God is worshipped should be treated with reverence for His sake. 17. See Ps. 69: 9. R. V. "shall eat me up."

### II. PROPHECYING HIS RESURRECTION.

18. **What sign**—What proof that you have the authority which you claim, namely, that you are the Son of God? 19. **Destroy this temple**—The word for temple is properly "the shrine," or most sacred part of the building. (See Mat. 12: 38, 39; 16: 4; John 6: 30; 8: 28.) These words were made a charge against him at his trial (Matt. 26: 61; 27: 40), but they knew what he meant. (See Matt. 27: 63.) The crucifixion of Christ involved, as a necessary consequence, the destruction of

the temple and the Old Testament worship; the resurrection of Christ, the creation of the Christian church and worship, of which the temple was the type and shadow. (Schaff.) 20. The building of the temple was begun in B. C. 19 and now it was A. D. 27. It was built by degrees, a part at a time. The work was not completed until A. D. 64. 21. The body is often compared to a temple, 1 Cor. 3: 16; 6: 19; 2 Cor. 6: 16; Col. 2: 9. 22. Even after his death they were still ignorant of the doctrine here announced. Only when he shewed himself alive, and produced infallible proofs that it was indeed he, did they perceive the meaning of these words and of the scriptures. (Ps. 16: 10; Isa. 53.)

### III. PENETRATING HUMAN NATURE.

23. **Miracles**—None of these are recorded. John 4: 45; 20: 30. 24. **Commit himself**—R. V. "trust himself." There is a play upon words here, "they believed in him, but he did not believe in them." He did not have faith in their faith. (Godet). **Knew all men**—Had a perfect knowledge of what each man really was. 25. He did not need to be put on his guard, or to be advised, or to take advice. Opposition did not move him from his path; nor the enthusiastic admiration of the crowd. He was not afraid and he was not flattered. He was dealing with men whose motives he read with the eye of their Creator. (Reith).

**To the Scholar.**—Study the lesson carefully, turning up the marginal references and reading the "Daily Portions." Then close your Bible and try to answer in writing the questions following *without consulting aid from any quarter* after you have begun to write. Then bring this leaflet to Sabbath School with you on the day of its date. If you cannot come, fill out the blank and send the leaflet (with the answers written out) to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

- 1.—Whom did Jesus find profaning the temple? (4)
- 2.—What did he do to them? (4)
- 3.—What did he say to them? (4)
- 4.—What proof did he give of his right to use such authority? (5)
- 5.—How did the Jews misunderstand him? (4)
- 6.—Why would not Jesus trust himself to these professed believers? (4)

Name .....

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church  
I send with this my Weekly Offering of cents.