

# Teachers' Preparation Leaflet

LESSON 9.

AUGUST 26th 1894.

3rd QUARTER.

First Miracle of Jesus. John 2: 1-11.

GOLDEN TEXT: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." John 2: 11.

COMMIT TO MEMORY verses 1-5. Children's Hymnal 12, 8, 228, 81.

PROVE THAT—Jesus is all-powerful. Matt. 28: 18.

SHORTER CATECHISM—Quest. 90. How is the word to be read and heard that it may become effectual to salvation?

## DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

| MONDAY.      | TUESDAY.    | WEDNESDAY.    | THURSDAY.     | FRIDAY.       | SATURDAY.     | SABBATH.      |
|--------------|-------------|---------------|---------------|---------------|---------------|---------------|
| John 2: 1-11 | Mark 7: 1-9 | John 15: 8-14 | Mark 2: 14-20 | Matt. 11: 1-6 | John 17: 1-11 | Rev. 8: 14-22 |

## NOTES AND EXPLANATIONS.

INTRODUCTORY. The intervening days were occupied in the journey, a distance of about sixty miles. On the third day from the calling of Philip and Nathanael, Jesus arrives at Nazareth with his new disciples. Finding himself invited with his companions to a wedding at the not far distant village of Cana, whither his mother had already gone, he repairs thither. His first public act is to sanction with his presence the sacred relations of the home; and his first miracle is one of kindness, setting the stamp of his approval upon innocent joy.

LESSON PLAN. I. Jesus Sharing our Joy. vs. 1-2. II. Jesus Observing our Wants. vs. 3-5. III. Jesus Supplying our Need. vs. 6-11.

I. JESUS SHARING OUR JOY. 1. The third day—from the calling of Philip and Nathanael. Nazareth was more than 60 miles in a direct line from Bethany, where John was baptizing. They would arrive quite early, on the third day after setting out, the sixth day from the first testimony of John (ch. 1: 19). Eidersheim calculates that the day would be Wednesday, to which day Jewish brides were as partial as their Anglo-Saxon sisters are now. There was a marriage—the whole feast would last several days. See the weddings of Jacob (Gen. 29: 22) and Samson (Judges 14: 1-2). By his presence at this feast Christ in effect repeats the first nuptial benediction, (Gen. 1: 28), and honors the family as a divine institution. Note among the "doctrines of devils," 1 Tim. 4: 3, the contrary sentiment. He is himself a "Bridegroom," (Eph. 5: 32). Cana of Galilee—There was an

other Cana in the tribe of Asher, (Josh. 19: 28.) Some think that it lay seven miles N. E. of Nazareth and is now called *Kana el Jelil*. Others, with more probability, place it about four and a half miles N. E. at *Kefr Kenna*. This last is the traditional spot. Only ruins now remain at either place. Godet maintains that the place pointed out to Dr. Robinson as *Kana El-Jelil* ("Cana of Galilee") is properly *Khurbet Cana*, and that the Arab guide out of politeness gave it the name which he perceived Dr. Robinson wanted to give it. "It is a certain fact that the name *Kana El-Jelil* no longer exists at the present day." This would seem to decide the question in favor of the latter place, which was larger, with a more stable population and more likely situation, being nearer to Nazareth. "To the end of time, whenever and wherever there shall be a bride and the bridegroom, then and there will

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