

the resurrection of Christ, the creation of the Christian church and worship, of which the temple was the type and shadow. (Schaff.) His answer was a veiled anticipation of his earthly end. In it lay already the whole future of his church. He said in effect, destroy this temple and the corrupted religion it represents, and by my resurrection I will establish a temple of the Spirit, a more glorious edifice. (Geikie). "How ineffaceable was the impression produced by the words is best proved by the fact that more than three years afterwards it was this, more than all his other discourses, which his accusers and false witnesses tried to pervert into a constructive evidence of guilt; (Matt. 26: 61; 27: 40) nay, it was even this, more than anything else, with which the miserable robber taunted him upon the very cross. They were obliged, indeed entirely to distort his words, but they were well aware that this attempt of theirs to infuse a political and seditious meaning into what he said, was best calculated to madden the tribunal before which he was arraigned; indeed, so well adapted was it for this purpose that the mere distant echo, as it were, of the same words (Acts 6: 14) was again the main cause of martyrdom to his proto-martyr Stephen." (Farrar). 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. "There is an incidental but profoundly significant indication that they had a deeper insight into Christ's real meaning than they chose to reveal. For, still brooding on these same words—the first official words which Christ had addressed to them—when Jesus lay dead and buried in the rocky tomb, they came to Pilate with the remarkable story, "Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again." Now there is no trace that Jesus had ever used any such words distinctly to them; and unless they had heard the saying from Judas, or unless it had been repeated by common rumor derived from the apostles—i. e. unless the "we remember" was a distinct falsehood—they could have been referring to no other occasion than this, and that they should have heard it from any of the disciples is most unlikely; for over the slow hearts of the apostles these words of our Lord seem to have passed like the idle wind." (Farrar). 21. The real meaning is "Kill me, and in three days I will rise again." The body is often compared to a temple, 1 Cor. 3: 16; 6: 19; 2 Cor. 6: 16; Col. 2: 9. Twice afterwards Christ referred to this sign. See John 8: 28 and Matt. 16: 4. 22. Even after his

death they were still ignorant of the doctrine here announced. Luke 24: 8. "Remarks like this impress upon the reports of the discourses of Christ the stamp of historical fidelity." (Schaff). 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). "The O. T. indeed, does not expressly prophecy the resurrection as a separate fact, but very often the exaltation and glorification of the Messiah after his humiliation and suffering, and this implies the resurrection as the intervening link or the beginning of the exaltation itself. It is quite in keeping with the character of prophecy to behold the various stages of the exaltation as one continuous panorama. It is under this view that the Scripture of the O. T. is said to have foretold the resurrection. Luke 24: 26; John 20: 9; 1 Cor. 15: 4; 1 Pet. 1: 11. (Schaff).

### III. PENETRATING HUMAN NATURE.

23. **Miracles**—None of these are recorded. John 4: 45; 20: 30. "This faith had nothing inward and moral; it resulted solely from the impression of astonishment produced upon them by these wonders. Signs may, indeed, strengthen and develop true faith, where it is already formed, by displaying to it fully the riches of its object (2: 11). They may even sometimes, excite attention; but not produce real faith. Faith is a moral act, which attaches itself to the moral being in Jesus." (Godet). 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). He treated them with reserve. **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). "People began to shew enthusiasm for him. But Jesus did not trust himself unto them, for he knew what was in man. He knew that the flatterers of to-day would be the accusers of to-morrow." He read Peter, Nathanael, Zaccheus, Judas, the chief priests and Pharisees. "It was as if his bosom was some mysterious mirror on which all that came near him left a sullied or unsullied surface, detecting themselves by every breath." (F. W. Robertson).

## THE BLACKBOARD.

Every teacher should have a pad of unruled paper and a coarse lead pencil, or one with red and blue ends. This can be used in every way like a blackboard, and previous lessons may be preserved for review. Always do as much of the work as possible before the eyes of your scholars.