

Teachers' Preparation Leaflet

LESSON 4.

JULY 22nd, 1894.

3rd QUARTER.

Flight into Egypt. Matt. 2: 13-23.

GOLDEN TEXT: "The Lord shall preserve thy going out and thy coming in." Ps. 121: 8.

COMMIT TO MEMORY verses 13-15. Children's Hymnal 127, 201, 93, 132.

PROVE THAT—God watches over his people. Ps. 121: 3.

SHORTER CATECHISM—Quest. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SUNDAY.
Matt. 2: 13-23.	Psalms 124.	Psalms 125.	Ps. 65: 16-23.	Ps. 81: 16-24.	Job 5: 8-16	Ps. 27: 1-6

Five Minutes Opening Drill.—The Herod Family.

HEROD THE GREAT.

(Matt. 2: 1; Luke 1: 5.)

Aristobulus.	Philip I.	Antipas (Tetrarch.) (Matt. 14: 1; Luke 8: 1, 19; 9: 7; Mark 6: 14.)	Archelaus. (Ethnarch.) (Matt. 2: 22.)	Philip II. (Tetrarch.) (Luke 3: 1.)
Agrippa I. (Acts 12: 1.)	Salome. (Matt. 14: 6.)			
Agrippa II. (Acts 25: 13)	Berenice.	Drusilla. (Acts 24: 25.)		

NOTES AND EXPLANATIONS.

INTRODUCTORY. The angel probably appeared to Joseph immediately after the wise men had departed, for Herod would expect their return and make enquiries without delay, if they did not come to him. It was necessary that the family should get so far away from Bethlehem that they could not be traced easily, should the king search for them. Herod died about the year 4, therefore the flight must have occurred in February. The stay in Egypt was very brief, for Joseph had not heard who Herod's successor was when he returned.

LESSON PLAN. I. Safety in Egypt. vs. 13-15. II. Sorrow in Bethlehem. vs. 16-18. III. Home in Nazareth. vs. 19-23.

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I. SAFETY IN EGYPT. 13. Trace on a map the route taken by the wise men. Doubtless they told Joseph about their interview with Herod and he, knowing his character, would be less trustful of his good intentions than the magi. Their perplexity would lead to prayer, and the answer given to the visitors not to return to Herod would raise the anxiety of Joseph and Mary to the highest pitch. They were not left long in suspense. The dream may have come the very night after the departure of the wise men. **The angel**—(R. V.) “an” angel. Recall the angel ministrations in connection with the life of Jesus. **The young Child and his mother**—“It is a most striking fact throughout the Gospel history, that every other person sinks into comparative insignificance, and all events and persons alike find their importance only in connection with Jesus.” (S. S. Times.) **Flee—Escape. Egypt**—The journey would not occupy more than a few days as it was only about 250 miles. The roads were good and safe. Egypt was a Roman province outside of Herod’s jurisdiction. Many Jews were settled there and they would be among friends.

14. When he arose—lit. “having arisen he took.” **By night**—That very night. They would not delay an instant after receiving such a warning. Tradition says that they went to Matarea, near Heliopolis (or On.) Trace on a map the road they would take.

15. The death of Herod—About April 1st, A. U. C., 750. (B. C., 4) Shortly before the passover, which fell on April 12th. Dr. Geikie thinks that his death may have occurred three years later, and that the holy family remained in Egypt for that length of time. **That it might be fulfilled**—Matthew is found of noting fulfillments of prophecy. The aim of his Gospel is to shew that Jesus of Nazareth is the Christ, and that the Old Testament finds its accomplishment in him. In Hosea 11: 1 these words refer to Israel, and speak of its deliverance as a past event. They are based upon Ex. 4: 22, 23. How then can they be considered a prophecy? “The adoption of Israel as the son of Jehovah, which began with its deliverance out of the bondage of Egypt, and was completed in the conclusion of the covenant at Sinai, forms the first stage in the carrying out of the divine work of salvation, which was completed in the incarnation of the Son of God for the redemption of mankind from death and ruin. The relation which Jehovah sustained with that nation, was a preparation for the union of God with humanity in the person of Jesus, therefore the events of their history become types and material prophecies of him.” (Keil.) So close is the parallel between the history of Israel and the life of Christ that the Jews are able to satisfy themselves with understanding all the prophecies which we call “Messianic,” as referring to the nation collectively, and not to a person.

ed—So Herod would say, and his rage would be all the fiercer. **Slew all the male children** (R. V.)—In a population of about 2,000 there would not have been more than 25 or 30 boys of the age mentioned. **From two years and under**—We cannot infer from this that the star appeared just two years previously, for Herod would very likely make his reckoning ample to cover more than the time. The truth of this story has been assailed because Josephus makes no mention of it. But the order may have been executed secretly, and the circumstances have been unnoticed amid the more notorious outrages of this reign. The historian of that time would not have considered it of so much importance as we who regard it with Christian sympathies. Even if Josephus had known all about it, he could not have narrated it without saying more about Christ than was to him desirable. “The silence of Josephus on the subject of Christianity was as deliberate as it was dishonest.” (Farrar.) **The coasts thereof**—(R. V.) “the border,” the neighborhood. Compare the French *col*, as used of the suburbs of Montreal.

17. Jeremy—Jeremiah 31: 15. Rachel was to the Jew the mother of all mothers, the type of mother-love. Her sorrow, like that of Niobe in classic fable, is the emblem of maternal grief. Read her story in Gen. 30. The reference in the prophecy is to the captives carried away into Babylon by Nebuzardan B. C. 586. See on verse 15 for the principle on which this is called a fulfilment of prophecy. See how much your scholars know about Rachel.

18. Rama—5 miles north of Jerusalem (Jer. 40: 1.) Here the captives were assembled preparatory to their journey to Babylon. Rama was in the tribe of Ephraim, but was originally assigned to Benjamin (Josh. 18: 25.) Hence the appropriateness of the reference to Rachel, Benjamin’s mother. Bethlehem was near Rachel’s tomb (Gen. 35: 19) and so again her name is suggested in connection with the scene of sorrow. The conception of both prophet and evangelist is one of great poetic beauty.

“Although doubts have been thrown on the Massacre of the Innocents, it is profoundly in accordance with all that we know of Herod’s character. The master-passions of that able but wicked prince were a most unbounded ambition, and a most excruciating jealousy. His whole career was red with the blood of murder. He had massacred priests and nobles; he had decimated the Sanhedrin; he had caused the High Priest, his brother-in-law, the young and noble Aristobulus, to be drowned in pretended sport before his eyes; he had ordered the strangulation of his favorite wife, the beautiful Asmonæan princess Mariamne, though she seems to have been the only human being whom he passionately loved. His sons Alexander, Aristobulus, and Antipater—his uncle Joseph—Antigonus and Alexander, the uncle and father of his wife—his mother-in-law Alexandra—his kinsman Cortobanus—his friends Desitheus and Gadias, were but a few

of the multitudes who fell victims to his sanguinary, suspicious, and guilty terrors. His brother Pheroras and his son Archelaus barely and narrowly escaped execution by his orders. Neither the blooming youth of the prince Aristobulus, nor the white hairs of the king Hircanus, had protected them from his fawning and treacherous fury. Deaths by strangulation, deaths by burning, deaths by being cleft asunder, deaths by secret assassination, confessions forced by unutterable torture, acts of insolent and inhuman lust, mark the annals of a reign which was so cruel that, in the energetic language of the Jewish ambassadors to the Emperor Augustus, "the survivors during his lifetime were even more miserable than the sufferers." And as in the case of Henry VIII, every dark and brutal instinct of his character seemed to acquire fresh intensity, as his life drew towards its close. Haunted by the spectres of his murdered wife and murdered sons, agitated by the conflicting furies of remorse and blood, the pitiless monster, as Josephus calls him, was seized in his last days by a black and bitter ferocity, which broke out against all with whom he came in contact. There is no conceivable difficulty in supposing that such a man—a savage barbarian with a thin veneer of corrupt and superficial civilisation—would have acted in the exact manner which St. Matthew describes; and the belief in the fact receives independent confirmation from various sources."—*Farrar*.

III. HOME IN NAZARETH. 20. They are dead—"It must have been very shortly after the murder of the Innocents that Herod died. Only five days before his death he had made a frantic attempt at suicide, and had ordered the execution of his eldest son Antipater. His death bed, which once more reminds us of Henry VIII, was accompanied by circumstances of peculiar horror, and it has been noticed that the loathsome disease of which he died is hardly mentioned in history, except in the case of men who have been rendered infamous by an atrocity of persecuting zeal. On his bed of intolerable anguish, in that splendid and luxurious palace which he had built for himself under the palms of Jericho, swollen with disease and scorched by thirst—ulcerated externally and glowing inwardly with a soft glow fire—surrounded by plotting sons and plundering slaves, detesting all and detested by all—longing for death as a release from his tortures, yet dreading it as the beginning of worse terrors—stung by remorse, yet still unshaken with murder—a horror to all around him, yet in his guilty conscience a worse terror to himself—devoured by the premature corruption of an anticipated grave—eaten of worms though visibly smitten by the finger of God's wrath, after seventy years of successful villainy—the wretched old man, whom men had called the Great, lay in savage frenzy awaiting his last hours. As he knew that none would shed one tear for *him* he determined that they should shed many for *themselves*, and issued orders that under pain of death, the principal

families in the kingdom and the chiefs of the tribes should come to Jericho. They came, and then, shutting them in the hippodrome, he secretly commanded his sister Salome that at the moment of his death they should all be massacred. And so, choking as it were with blood, devising massacres in its very delirium, the soul of Herod passed forth into the night."—*Farrar*.

Herod was the prime instigator but his minions were as hostile to Christ as he. They would fall from power at his death. In the light of the previous reference to Egypt, we might here compare Ex. 14: 30.

22. The kingdom of Herod was, at his death, divided between his sons. Philip received the country beyond Jordan and the Dead Sea; Antipas, Galilee and Perea; and Archelaus, Samaria, Judea and Idumea. (Point out these on the map.) Philip and Antipas received the title of "tetrarch," or "ruler of a fourth part." The term was first used in connection with the sub-division of Thessaly into four provinces, but it had become a mere title. Archelaus was at first hailed by the army as "king" and would be popularly styled so until it became known that Augustus had refused to confirm it. The rank of "ethnarch," or "ruler of a nation," was bestowed upon him, to be afterwards exchanged for that of "king" should he merit it, which he never did. He inherited all the cruelty of his father and Joseph's fears were by no means groundless. Nazareth—Matthew gives no hint of the previous residence of Joseph in Nazareth. Either he was not aware of it, which is unlikely, or else he wished to concentrate attention upon Bethlehem as the starting point of Gospel history. Point out the route of the holy family. Nazareth was under the government of the Herod who beheaded John the Baptist. He was crafty and licentious rather than cruel. What does Christ call him? (Luke 13: 32.)

23. Nazarene (Ch. 26: 71). "Jesus of Nazareth" was his common designation. It was the name written over his cross. "Nazareth" is derived from a Hebrew word meaning "a branch" or "young shoot." This word is used in reference to the Messiah in Isa. 11: 1. Compare also Isa. 14: 2; Jer. 23: 5; 33: 15; Zech. 3: 8. Every time he was spoken of his name would suggest one of the prophetic designations of the Messiah. Others think that as Nazareth was held in little esteem (John 1: 47), so the prophecies of the lowly condition of the Messiah find their fulfillment in his being called Jesus of Nazareth. Others, again, say that, as the Nazarites were consecrated to God, so Christ was devoted to a holy life and the prophecies which point him out in this character find a fulfillment in his name Jesus of Nazareth. But "Nazarite" and "Nazarene" are not the same word, and Christ did not follow an ascetic life such as was laid upon the Nazarites. The second view seems to reflect more severely than is warranted upon the character of the people of Nazareth.

SUMMARY AND REVIEW.

This can be used equally well by the teacher in the class on a slate or a sheet of paper.

The leading thought is God's providential care. Show how he frustrated all the plans of Herod against Jesus. By questioning recall the incidents of the narrative and make the story as vivid as possible. Then show in working out the following skeleton that the rage of evil men did not pursue him more persistently than his love follows us. Nor will he guard us less securely than his Father protected him.

JESUS.

Hated
Hunted
Protected } as a helpless child.

Loves
Follows
Guards } every helpless child.

"He took them up in his arms and blessed them."

S. S. Times.

Ten Minutes Normal Drill

Based on the text-book, "The Sabbath School Teacher's Handbook; or, The Principles and Practice of Teaching, with special reference to the Sabbath School," and prepared by Principal Kirkland of the Toronto Normal School.

THE QUALIFICATIONS OF THE IDEAL SABBATH SCHOOL TEACHER.

(Continued.)

(1) We can never convey into another mind nearly all of what we feel or know of an subject. There is always a large percentage of waste and loss in the act of transmission.

(2) What we really know we feel a strong inclination to teach. It is a law of human nature that there is an instinctive impulse to tell in some way our thoughts and emotions as soon as they become vivid and intense enough. "While I was musing the fire burned; the spake I with my tongue."

(3) Truth must be clearly and fully understood before it can be vividly felt; and it must be vividly felt by the teacher before it can be vividly felt by the pupil.

(4) When the subject is fully and familiarly known it leaves the teacher the full command of his powers for the purpose of teaching. A teacher possesses a certain amount of energy and if part of this is employed in trying to think out the subject, just so much the less will be available for teaching it.

(5) And lastly, the ample knowledge of the teacher inspires the pupil with that confidence which every pupil should have in his teacher.