

# HOME STUDY 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. 8: 8-17

To the Teacher—Do not credit any Scholar with having prepared the lesson who does not at least try to answer the questions. Take the leaflet home and assign a value to each answer, announcing the result on the following Sabbath. Take, or send, the Leaflet to absent scholars.

Always bring your Bible and Shorter Catechism to the Sabbath School.

## HELPS IN STUDYING.

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 preclude 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. Prophecy of his Resurrection. vs. 18-22. III. Penetrating Human Nature. vs. 23-25.

I. PURGING THE TEMPLE. 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. 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 distance to be able to purchase the necessary sacrifices so

close to the altar; and that those coming from foreign parts could get the strange money which they brought with them more readily exchanged for that current in Jerusalem. Besides, the rent, charged for the stalls and the privilege of doing business in the temple, went into the sacred treasury. But no considerations of this kind could justify a sacrilegious act. 15. Scourge of small cords—lit. "of rushes." He picked up a handful of the rushes used for bedding the cattle and twisted it together. It was a symbol of authority, but would hurt nothing. All... both the sheep and the oxen (R. V.)—The scourge was used for driving out the animals, not the

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.