

By Mrs. Bessie Wilbon



# Sunday School Lesson

President Harry S. Truman used to say, "If you can't stand the heat, stay out of the kitchen." Some folk still remember the sweltering heat of old-fashioned farm kitchens when wood-burning stoves were fired up to cook and can in mid-summer without benefit of air conditioning. It was no place for one with a delicate constitution. Neither was Mr. Truman's political arena, with its lusty combat.

Some people thrive on the heat of controversy. Others abhor it, and will excuse themselves from the "kitchen" at the first sign of warm disagreement. They just don't talk politics or religion.

That is the condition into which Jesus came. His identity with God brought Him into conflict, not only with the demons He found controlling certain social outcasts, but also with the Satanic spirit He found dominating certain "men of God." The heat of controversy was rejected by the nation's leaders, was threatened, and suffered pain and finally death. However, God raised Him from the dead to continue the warfare until Satan is at last destroyed.

### LESSON BACKGROUND

Crowded and eventful days concluded the earthly ministry of Jesus. He approached Jerusalem through Jerico where He healed two men of blindness, (Matthew 20:29-34). There, also He found and brought salvation to Zaccheus, the tax collector, (Luke 19:1-10). Six days before the Passover, Jesus arrived in Bethany and attended a dinner as the guest of Lazarus and his sisters. Until this time, Jesus had been careful not to declare His messiahship publicly in Galilee, where nationalistic zeal ran high and a spirit of revolution seethed against Rome. Now, followed by a throng of Galileans going to Jerusalem for the Passover, He showed Himself is their expected Messiah. In recent months also He had avoided any public appearance in Jerusalem, so as not to stir up the bitter enmity of the temple officers. Now, He prepared to enter the city at the center of a rejoicing throng. It was time for Jesus to declare Himself, and that He did, dramatically, (Mark 11:15-19). Mark 11:11 tells that when Jesus arrived in Jerusalem, He went into the temple and spent some time observing what went on there. Then He returned with His disciples to Bethany for the night.

And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves. And would not suffer that any man should carry any vessel through the temple. And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves. And the scribes and chief priests heard it and sought how they might destroy Him: for they feared Him because all the people was astonished by His doctrine. And when even was come, He went out of the city.

The temple area in question was the outer court, or court of the Gentiles. The business that was carried on there might be rationalized as a service to the arriving worshippers. The law required them to make sacrifices of perfect animals, certified by the priests upon examination.

The arrangement of money offerings provided the wealthy high priest, Annas, a fine income through what Edersheim called the "booths of Amas," or money changers tables.

It was felt that it would be difficult for a pilgrim to bring his sacrificial animals a great distance and have them arrive in satisfactory condition. It may also have been necessary for the worshippers to purchase the animals needed for sacrifice or to secure change of currency for their offerings, but it was not necessary to have the market in the temple. This had been done to give the priestly hierarchy a monopoly on the trade.

The commercial aspects of the situation, turning the temple environs into a marketplace, were highly offensive to Jesus. On the former occasion, He had said, "Make not my Father's house a house of merchandise," (John 2:16). This time it was even worse.

We marvel at the success of Jesus' singlehanded attack on an established system. How did He get away with it? The element of surprise was with Him but the rightness of His cause was clear enough to the masses so no man dared stand in His way. Moral force and the power of God can make a major force out of a very small minority.

The scribes were teachers of the law, usually of the Pharisaic party. They were smarting under Jesus' rebukes for their cold spiritless religion.



Mr. and Mrs. William Stinson  
.....50 Years Together

## Mr. And Mrs. Stinson Celebrate Anniversary

Fifty years—longer than some of us have been alive, for Mr. and Mrs. William Stinson, this number represents a mass array of memories. Together, both have matured and because of their love for God, their lives have been blessed.

One blessing they have received is that of having one another. Mrs. Estelle Stinson is a retired employee of the Charlotte Linen Company and member of Reeder Memorial Baptist Church. There, she is active in Sunday School, the Missionary Department and is a Deaconess.

Stinson is a World War II veteran and a retired cement finisher. He enjoys fishing and hunting. He is also a member of the Unique 85 Masonic Lodge Prince Hall Affiliate. He is a member of Reeder Memorial Baptist Church pastored by Rev. Dr. R. W. Dalton.

The Golden Wedding Anniversary of Mr. and Mrs. Stinson was held recently at the YWCA. Hostesses were Ollie Elder and Ida Withers. Music was performed by Lonnie Miller.

There was a wonderful fellowship with friends and relatives and beautiful gifts were bestowed upon the couple.

## Congressional Candidates Forum Set

North Mecklenburg residents and others have an opportunity to question their Congressional candidates about their views on world and domestic hunger at a candidate's forum to be held Wednesday, April 11, in the 900 Room of the College Union at Davidson College.

All five candidates for the 9th Congressional District seat - Democrats Susan Green, D. G. Martin and Ben Tison, and Republicans Carl Horn and Alex McMillan - will take part in the event.

The forum will begin at 1 p.m. and continue until 2:30 p.m. It will be open to the public without charge. A yogurt and salad lunch will be available in the 900 Room from 12:30 until 1 p.m.

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