

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Denying Jesus brings sorrow.*

JESUS' TRIAL.

Jesus was taken before the Jewish council, or Sanhedrin, for his trial. This was something like a court, only it was a religious body, with the high-priest at the head. It was composed of seventy members, besides the high-priest. When a man is brought to trial, it is because he has broken some law, or is accused of having done so. The law of the Jews would not let a man be condemned, unless two men agreed upon some evil he had done. Get children to tell some of the things that Jesus had been doing, as healing the sick, raising the dead, giving sight to the blind, etc. Ask if one know any wrong thing he ever did, and read some Scripture proving his innocence and purity. Why, then, was he brought to trial? Tell about the false witness, teaching what a "witness" is, etc. Then describe the mockery of the trial, showing these men had bad hearts, and could not bear to let Jesus live because he could read their hearts. Teach that when we love sin and want to cling to it, we do

not like any one to tell us of it, or even to know of it. Jesus bore the shame of his trial for our sakes. If he had loved his own life, he would not have endured it.

PETER'S TRIAL.

DENY SELF
BUT
DO NOT
DENY
CHRIST.

Tell how all the disciples had fled because they feared the angry mob. Peter followed "afar off," hoping that no one would know him. Recall the time when Peter had said that he never would deny Jesus, and ask what reply Jesus made. Tell how Peter went to the house where the trial was held, and from the next room saw and heard everything. Tell of the denial, three times repeated, showing how the sin grew, until he could deny with an oath. Make a heart on the board, and print in it, "Fear," "Self-love," "Ingratitude." If Peter's heart had been full of love for Jesus, there would not have been room for these. Jesus' heart was full of love for sinners. To what did his love lead? To what did Peter's selfishness lead? Print on the board "Deny self," etc., and teach that we know ourselves as little as Peter knew himself, until the Holy Spirit comes into our hearts.

A. D. 29.

LESSON VII.—JESUS BEFORE PILATE.

November 23.

Mark 15. 1-15.



1 And *a* straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

a Psa. 9. 2; Matt. 21. 38; 27. 1; Luke 22. 66; 23. 1; John 18. 28; Acts 3. 13; 4. 26.

2 And *b* Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

b Matt. 27. 11. — *c* 1 Tim. 6. 13.

3 And the chief priests accused him of many things: but *d* he answered nothing.

d 1 Pet. 2. 23.

4 And *e* Pilate asked him again, saying, Answerest thou nothing? behold how many things thy witness against thee.

e Matt. 27. 13.

5 But *f* Jesus yet answered nothing; so that Pilate marvelled.

f Isa. 53. 7; John 19. 9.

6 Now *g* at that feast he released unto them one prisoner, whomsoever they desired.

g Matt. 27. 15; Luke 23. 17; John 18. 39.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him *h* for envy.

h Acts 7. 9. 51; 1 John 3. 12.

11 But *i* the chief priests moved the people, that he should rather release Barabbas unto them.

i Matt. 27. 20; Acts 3. 14.

12 And Pilate answered and said unto them, What will ye then that I shall do unto him whom ye call *j* the King of the Jews?

j Jer. 23. 5, 6; Micah 5. 2.

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, *k* willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

k Prov. 29. 25; Matt. 27. 26; John 19. 1, 16.

GENERAL STATEMENT.

If the Jewish rulers could have wrought their will, the passage of Jesus from the council to the cross would have been short and speedy. But over them was the Roman power, whose vengeance they dared not incur by putting to death their victim. They must awaken the Roman pro-