

Why did they hate him? Because he called himself the Son of God.

Why did Pilate ask Jesus where he came from? He began to feel that Jesus was sent from God.

What did Pilate try to do? To set him free.

What was the cry of the Jews? "Away with him, crucify him."

Where was Jesus taken? Before the judgment-seat of Pilate.

What did Pilate ask the Jews? "Shall I crucify your King?"

What did they declare? "We have no king but Caesar."

What did Pilate do? (Repeat the Golden Text.)

Why did Pilate do this? To please the people

Words with Little People.

Do you think Pilate wanted Jesus to be crucified? If you can find what he said to the Jews three times, it will help you to answer the question. After you have decided what you think, read Luke 23. 22; Matt. 27. 24; and verse 11 of your lesson.

DON'T FORGET.

"Jesus was wounded for my sins, beaten sore,

That I might sin no more."

"He was crowned with thorns, that I might wear

A crown of glory fair."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Pilate suffer from his enemies during his trial? He was mocked and scourged.

2. What did the soldiers place upon his head? A crown of thorns.

3. What did Pilate say when he brought him forth to the Jews? "Behold the man!"

4. What did the priests and rulers cry out when they saw him? "Crucify him!"

5. What does the Golden Text say that Pilate did? "Then delivered," etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"Behold the Man!"

I. A MAN.

Then Pilate therefore took Jesus. v. 1.

"Thou shalt call his name Jesus." Matt. 1. 21.

"God was manifest in the flesh." 1 Tim. 3. 16.

II. AN INJURED MAN.

Scourged him....crown of thorns. v. 1, 2.

"Wounded for our transgressions." Isa. 53. 5.

"Persecuted for righteousness' sake." Matt. 5. 10.

III. AN INNOCENT MAN.

I find no fault in him. v. 4.

"Who knew no sin." 2 Cor. 5. 21.

"Who did no sin." 1 Pet. 2. 22.

IV. A DIVINE MAN.

He made himself the Son of God. v. 7.

"His only begotten Son." John 3. 16.

"In the name of the Father and of the Son." Matt. 28. 19.

V. A ROYAL MAN.

Behold your King! v. 14.

"King of kings and Lord of lords." Rev. 19. 16.

"Blessed and only Potentate." 1 Tim. 6. 15.

VI. A CONDEMNED MAN.

Delivered... to be crucified v. 16.

"Delivered for our offenses." Rom. 4. 25.

"Offered to bear the sins of many." Heb. 9. 28.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from Christ's Condemnation.

1. We see here how far the heart of man can go in cruelty and wickedness; so far as to take delight in the torture of an innocent fellow-man. In those brutal Roman soldiers we behold the base possibilities of our human nature.

2. We see that majorities are not always right, nor are minorities always wrong. The many were against Jesus, those with him were very few; yet his side was right. It is better to be alone with God than popular with the world.

3. We see how many treat Jesus now, not according to right principle, but according to seeming interest. They who sacrifice Christ to gain, or refuse to become Christians because it will cost something, belong to the church of Pontius Pilate.

4. We see that silence is often the most eloquent speech under wrong. The Saviour endured meekly the reproaches and abuse of his enemies: let us be like him when we suffer injustice.

5. We see that there may be a royalty even where there is little appearance of it. He who was scoffed at as a make-believe king was in reality "King of kings and Lord of lords." Kingliness does not depend upon external show, but the inward nature.

English Teacher's Notes.

THERE is one word in the Golden Text which may well be taken as the key to this lesson—the word "therefore." This word gives the answer to the question so natural to the childish mind, and so often on childish lips. Nor can the highest mind soar higher than this question, nor the keenest intellect find wider scope for exercise than in searching for an answer to it—the question "Why?" When Sir Isaac Newton, noticing the apple fall from the tree, mentally inquired "Why?" he entered on a path which led him to discover one of the great laws of the universe, the law of gravitation. But just as there are many questions which a child cannot solve by himself, and where his "why" needs to be answered by one older and wiser, so there are questions of the deepest importance the answer to which cannot be discovered by the deepest thought, the highest learning, or the widest experience of man. If he is to get an answer—if the "because" and "therefore" are to become known to him he must be told—the things must be revealed by God himself.

The question asked and answered in this passage is suggested in the Golden Text: "Then delivered he him therefore unto them to be crucified." Why was he delivered to be crucified?

It is not a simple and easy question, to be answered off-hand by a cursory reader of the Bible. The matter was a strange and remarkable one. (1) It was an ordinary thing for a criminal to be brought before the Roman governor and condemned to death. Crucifixion was an ordinary punishment among the Romans. But here was a man against whom nothing could, with truth, be found—a man pronounced by the governor himself to be without fault. Yet this man is given up to death. (2) He had been condemned previously by