

what appears to be the order of events from comparison of all the four accounts, see the General Statement. **Goeth straightway to him.** Judas had been separated from the company of the disciples since the supper, and now comes forward to his Master as if glad to rejoin him, and as if not connected with the armed multitude approaching. **Saith Master, Master.** "Rabbi," as in Revised Version. It is a Hebrew word, meaning teacher; and used by Judas with hypocritical reverence. 3. Not all who call Jesus Master are his true followers. **Kissed him.** Literally "kissed him eagerly." The word is not the same as that in the previous verse. 4. Love on the lips may hide deceit in the heart.

46, 47. They laid their hands on him. The words of Jesus and intervening events are omitted in Mark's brief account. See General Statement. **One of them.** This was Peter, who avoids referring to himself in the narrative prepared under his own direction. See John 18. 10. **Drew a sword.** There were two swords among the disciples, and Peter was likely to have one of them. Luke 22. 33. They asked Jesus, "Shall we smite with the sword?" but Peter, always forward in action, did not wait for an answer. **Smote a servant of the high-priest.** Rather, the servant [Revised Edition.] of the high-priest, and as such in some sort of leadership at the head of the party. His name was Malchus. John 18. 10. Christ commanded his disciple to put up his sword, and then healed the wounded man, his last miracle, and that wrought on an enemy. 5. How true to the end is the forgiving love of Christ!

48, 49. Jesus answered. His sole word of complaint was against the unnecessary tumult of his arrest. **As against a thief.** "As against a robber," (Rev. Ver.) that is, as if hunting a dangerous outlaw in his haunts. There was perhaps a vague idea in their minds that by a strong force his strange and supernatural powers might be overcome. 6. The worldly mind conceives of power as material, and takes no account of spiritual force. **Daily with you in the temple.** Perhaps he recognized among his assailants some of the very faces which had confronted him during the week of teaching in the temple. **But the Scriptures must be fulfilled.** See Isa. 53. 12; Ps. 22. 16; Zech. 13. 7. The expression is fragmentary—"but that the Scriptures may be fulfilled"—as if abruptly ending.

50. All forsook him. Forbidden to fight for, unable to aid, and unwilling to suffer with their Master, they fulfilled the prediction given but a few hours before. 7. Notice here the truthfulness of the evangelic story, even at the expense of the disciples' honour. **Fled.** Most of the disciples scattered, but Peter soon followed afar, and John nearer by.

51, 52. A certain young man. Probably a personal reminiscence of the evangelist Mark, who was at that time living with his

mother at Jerusalem. Acts 12. 12. **A linen cloth.** A loose wrapper, or mantle, thrown over his body. **About his naked body.** Not necessarily to be understood literally, as in many instances the term is applied to a person having on the woven shirt that was worn next the skin. But how came he to be following Jesus on that night? He was not one of the twelve, nor was he one of the multitude that came out to arrest him. Awakened from sleep by the crowd, he may have learned the cause of the assemblage, and gone forth from interest in Jesus as a friend. **The young men laid hold.** The soldiers (who in both classical and Scripture language are often called "young men") seized him as one of Jesus' followers. **Left the linen cloth.** As may be easily done with the loose Oriental garments.

53. To the high-priest. Mark combines in one account two meetings—a brief and informal gathering at the house of Annas, the ex-high-priest, (John 18. 13) and the official meeting of the council at the house of Caiaphas, the actual incumbent. Both belonged to the same family, and to the party of the Sadducees. **Chief priests, elders, and scribes.** The three sections composing the Sanhedrin, the supreme council of the Jews.

54. Peter followed him afar off. Among the rabble of the enemies. He loved Christ too well to forsake him utterly, but not enough to take his stand at his side. **Into the palace.** Rather "even within, into the court of the high-priest." (Rev. Ver.) The open court, around which stood the rooms of the house, is meant. **Sat with the servants.** The household of the high-priest, many of them slaves. **Warming himself.** In the nights of spring the air of Palestine is quite chilly. **At the fire.** Peter was trying to warm himself at a strange fire, and in dangerous company for a disciple. As his body grew warm his faith grew cold.

GOLDEN TEXT.

The Son of man is betrayed into the hands of sinners.—Mark 14. 41.

OUTLINE.

1. Betrayed. v. 43-45.
2. Defended. v. 46-49.
3. Forsaken, v. 50-54.

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O the vast, the boundless treasure
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