

## Primary and Intermediate.

BY N. V. M.

LESSON THOUGHT. *Jesus Among Enemies.*

*Introductory.* Recall, by a few carefully chosen questions, the lessons of last quarter. Make on the board a square to indicate the upper room. Let children tell who were in this room with Jesus, what they were doing, etc. Were these his friends? Make dots to stand for them, letting children name all they can. Were all his friends? Which one went out with a dark thought in his heart? Was this one Jesus's friend?

*The visit to the garden.* Here is another square. Let this stand for the garden. Jesus often went to this garden with his disciples. It was a quiet place, and he loved to go there to pray. To get there, he had to cross a brook called Kidron. A bridge led across the brook to the garden, or orchard, where grew olive, fig, and pomegranate trees. Let us make dots here for Jesus and his disciples. How many are there? Yes, eleven disciples, all close by Jesus. What is the name of the one who went away? Listen! When a disciple goes away from Jesus he is in great danger! There is but one safe place for a disciple, that is close by Jesus! Ah! here comes Judas! But he has a company of men with him. They carry torches, and lanterns, and weapons. What does this mean? Make dots for this company, and tell that these are enemies of Jesus, wicked men among the Jews, who want to kill him. Make one dot larger than the others to stand for Judas, and show that he is the worst enemy of all, because he

has known Jesus, has walked and talked with him, and has seen him do his wonderful works of love and mercy. Yet now he is ready to betray him to the wicked Jews! Tell the rest of the story, dwelling upon the power of Jesus, which caused his enemies to fall to the ground; his love, which restored the ear cut off by Peter; and his obedience, which made him willing to drink the cup his Father gave him.



*Lesson for us.* Are we the friends or the enemies of Jesus? Show fruit of some kind, fair on the outside, but decayed at the heart. Tell that this is like Judas's heart. Outside, he was Jesus's friend; inside, he was his enemy. Why? Because he loved money more than he loved

Jesus. His heart had not been brought to Jesus to be made new and clean. So this old love stayed in it, and made him the enemy of Jesus! Have we brought our hearts to Jesus to be made new? If we have not, then they are like the heart of Judas, with something hidden away in them which will one day make us betray Jesus. It may not be love of money; it may be love of play, self-will, pride, any thing that belongs to the old heart before Jesus makes it new, will cause us to be the enemies of Jesus. Let us bring them to Jesus now, and let him take all the sin out, and ask him to keep it out forever.

A. D. 30.]

## LESSON II. JESUS BEFORE PILATE.

[Oct. 10.]

John 18. 28-10. [Commit to memory verses 30-38.]



28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Ba-rab-bas. Now Ba-rab-bas was a robber.

## General Statement.

It was probably about one o'clock in the morning of Friday when Jesus was seized by his enemies in the garden of Gethsemane. He was first taken before Annas, or Hannan, the ex-high-priest, and the power behind the throne in Jewish politics of the time. After a brief examination he was brought before Caiaphas, the legal high-priest. There seem to have been two trials at the high-priest's house, one a preliminary investigation, the other a formal hearing of the case before the Sanhedrin, or supreme council, which was hastily summoned. In presence of the rulers the high-priest asked Jesus whether he were indeed the Christ, the Messiah of Israel. Unhesitatingly he answered, "I am," and declared that they should yet see him coming in judgment. His utterance was adjudged blasphemous, and he was at once sentenced to death. But the death penalty could not be executed without the consent of the Roman rulers, and therefore the crowd dragged Jesus before the castle in which Pontius Pilate, the governor, was

staying during the feast. They had hoped that he would ratify their sentence without questioning its justice, but his first inquiry was, "With what crime is this man charged?" They knew full well that the offense of Jesus in claiming to be Messiah was not one that Roman law would punish with death, and they evaded his question. But Pilate was persistent in ascertaining the true charge against the fettered prisoner. He called him within, and struck by his appearance, said, "Are you the King of the Jews?" Then followed a remarkable conversation. That young Galilean, covered with blood and dust, with hands tied, yet showed the royalty which he claimed, and Pilate could not resist the impression that he was a monarch. Unwilling to condemn an innocent man, and yet desirous of pleasing the Jewish rulers, he sent Jesus to Herod Antipas for judgment, but in vain: his prisoner was returned, and Pilate was compelled to assume the responsibility of his death-sentence.