

the Hebrew, *Gabbatha*. The word means "an elevated place."

14. It was the preparation of the passover. The day and hour of preparation for the passover-Sabbath, and thus the appropriate day for the preparation of the "Lamb slain from the foundation of the world." About the sixth hour. This may mean near noon, if John uses the same measurement of time as the other evangelists. Some recent authorities have concluded that John's gospel follows the Roman notation, beginning with midnight. This view would make this event about six A. M. Mark states that Jesus was crucified at "the third hour"—nine o'clock by Jewish reckoning. He may have been sentenced at six, and placed on the cross at nine. Behold your King. One more laud at the Jews, and their national ambition for independence, must Pilate fling out. "See your King; shall I crucify him?"

HOME READINGS.

- M. Jesus delivered to be crucified. John. 19. 1-16.
 Th. Made sin for us. 2 Cor. 5. 14-21.
 W. Suffering for the sins of men. 1 Pet. 3. 15-22.
 Th. A crown of thorns for a crown of life. James 1. 1-17.
 F. The law of blasphemy. Lev. 24. 10-16.
 S. All power is given Christ. Luke 10. 17-22.
 S. Christ suffers scourging. Matt. 27. 30-31.

GOLDEN TEXT.

Then delivered he him therefore unto them to be crucified. John 19. 16.

LESSON HYMNS.

No. 172, Dominion Hymnal.

There is a green hill far away,
 Without a city wall;
 Where the dear Lord was crucified,
 Who died to save us all.

No. 175, Dominion Hymnal.

Alas! and did my Saviour bleed?
 And did my Sovereign die?
 Would he devote that sacred head
 For such a worm as I?

No. 83, Dominion Hymnal.

Rock of Ages, cleft for me,
 Let me hide myself in thee;
 Let the water and the blood,
 From thy wounded side which flowed.

TIME.—As in Lesson II.

PLACE.—The Judgment-hall, as in Lesson II, and the paved court without Pilate's hall, where was the judgment-seat, on which he was seated when he officially delivered up Jesus.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The wages of sin.

QUESTIONS FOR SENIOR STUDENTS.

1. The Kingly Man, v. 1-7.
 By what act did Pilate show that he had decided between Jesus and Barabbas?
 What effect did this have upon the soldiery?
 Or what was purple a sign among the Romans?
 How did Pilate sanction this rude act of the soldiers?
 How did "the man" evince in this scene his kingly nature?
2. The Cowardly Governor, v. 8-12.
 What was the extent of the Roman dominion at this time?
 What absurdity was there in the plea of the Jews in ver. 12?
 What thing does John tell that made Pilate afraid?
 What thing does Matthew tell which perhaps had made him afraid? Matt. 27. 19.
 To what fear did the Jews appeal?
 Who was the true hero in this scene?
3. The Murderous Crowd, v. 13-16.
 What was Pilate's final act before delivering Jesus?
 Who were they whom Pilate met at this last presentation of Jesus?
 Who made the answer which renounced finally the King and their own patriotism?

15. Away with him. There is a ferocity in the human heart which leaps out at times, as in this event, in the Reign of Terror, and in some riots even in our own time. (6) Both the Jews on one hand, and Jesus on the other, show us what are the opposite possibilities in our own human nature. We have no king but Caesar. In the excitement of the hour they were eager even to deny the great hope of their nation, and to declare themselves, what the Jews never were, loyal to the Roman authority.

16. Then delivered he. First he washed his hands, as a symbolical action (Matt. 27. 24), and then gave the sentence of crucifixion. *Jato them.* This does not mean that he gave Jesus into their hands, but to their will. The sentence was executed, not by the Jews, but by the Roman soldiers of the governor.

What order of Jewish society thus became responsible for the death of Jesus?

What terrible curse did they invoke upon themselves as they received Jesus from Pilate? Matt. 27. 25.

Practical Teachings.

1. The King in this terrible trial was calm and speechless. So ought we to bear wrongs and evils.
2. "No fault." The testimony of the powers of this world to a righteous life. We can reap no higher reward in our day.
3. Pilate would escape his responsibility; but he could not. He had to decide what he would do with Jesus. So must each of us. It is a solemn question. What shall I do with Jesus?
4. Pilate preferred to be Caesar's friend rather than to do right. How is it with us? Have we any Caesar who rules us?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Kingly Man, v. 1-7.
 What cruelty did Pilate inflict upon Jesus?
 What insults did Jesus suffer from the soldiers?
 What mocking title did they give him?
 What verdict did Pilate again give?
 In what manner was Jesus brought before his accusers?
 How did Pilate introduce him?
 What did the Jews demand?
 What reply did Pilate make?
 What reason for his death did the Jews urge?
2. The Cowardly Governor, v. 8-12.
 What made Pilate afraid?
 What did he demand of Jesus?
 Of what was Jesus' silence a fulfillment? Isa. 53. 7.
 What threat did Pilate make?
 What did Jesus say of his power?
 What did Pilate seek to do?
 What opposition did the Jews make?
3. The Murderous Crowd, v. 13-16.
 Where was Jesus then brought?
 What title did Pilate give him?
 What was the cry of the crowd?
 What denial did they make to Pilate's question?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The faultless character of Jesus?
2. The fulfillment of prophecy?
3. The wickedness of yielding to popular clamor?

QUESTIONS FOR YOUNGER SCHOLARS.

- What did Pilate do with Jesus? He scourged him. What did he allow the soldiers to do? To crown him with a crown of thorns, and dress him in a purple robe. How did they mock and insult him? They made believe to honor him as a king, and struck him with their hands. Who brought him out before the people in the robe and crown? Pilate. What did Pilate tell them? "I find no fault in him." What was the reply of the chief priests and officers? "Crucify him! crucify him!" Why were they determined to kill him? Because they hated him.