



LESSON VII.—MAY 14.

Christ Betrayed and Arrested.

John xviii., 1-14. Memory verses, 3-5.

Golden Text.

'He is despised and rejected of men.'—Isa. liii., 3.

Home Readings.

M. Matt. xxvi., 14-25.—The Betrayer.

T. Luke xxii., 39-46.—Gethsemane.

W. John xviii., 1-14.—Christ betrayed and arrested.

T. Matt. xxvi., 47-56.—Betrayed with a kiss.

F. Matt. xxvii., 3-10.—The traitor's end.

S. John vi., 60-71.—Foreknown.

S. Acts i., 15-26.—Reward of iniquity.

Lesson Story.

On that wonderful night in which our Saviour took bread and breaking it, gave to his disciples saying, 'This is my body which is broken for you,' and gave them the pure fresh wine saying, 'This is my blood, shed for the remission of sins, as often as ye eat this bread and drink this cup ye do shew forth the Lord's death until he come,' on that night when he spoke comfort to his disciples and promised them the Holy Spirit and his own speedy return to their hearts; on that night when he prayed for all who should believe on him through all the ages, as only the Son of God could pray (John xvii.); on that night he went forth with his friends to the lonely garden of Gethsemane, and Judas finding him there betrayed him into the hands of his enemies.

Our Lord was in the habit of going to this quiet spot on the Mount of Olives at night, to pray, and perhaps to meet those with whom he could not have a quiet word anywhere else. It was a trysting place, a resting place for him who had no home on this earth. Judas knew the place, he had often gone there with Jesus, he was now going there with a band of armed men to betray his Master. Jesus knew what was about to take place, and leaving the others went farther into the garden with Peter and James and John, bidding them watch and pray with him. Three times he went forward to pray alone to his Father, and three times returning he found his most trusted disciples sleeping instead of watching and praying with him in spirit.

In the awful agony of that hour, Jesus prayed that the cup of bitterness might pass from him if it were possible, 'nevertheless not my will, but thine, be done.' He knew beforehand all that he must suffer to redeem us from sin, but he was willing to be the Sacrifice atoning for our sins, because there was no other way in which we could be saved.

When Judas appeared in the garden with the armed mob, the Saviour went forth to meet them asking, 'Whom seek ye?' They answered, 'Jesus of Nazareth.' And as the Son of God said, 'I am he,' they were so overpowered by the presence of God that they went backward and fell to the ground. Again he asked, 'Whom seek ye,' and receiving the same answer, he delivered himself up to them commanding that his disciples should be allowed to go free.

But Peter, anxious to show his loyalty and zeal for the Master, drew a sword and cut off the ear of Malchus a servant of the high priest. Then said Jesus, 'Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?' and putting forth his hand, he healed the wounded ear.

Then the band and the captain and officers of the Jews took Jesus and bound him and led him away to Annas first, for he was father-in-law to Caiaphas, who was the high priest that year and who had prophesied that it was expedient that one man should die for the people. Then Annas sent the holy prisoner to Caiaphas to be judged.

The Bible Class

'The betrayal foretold.'—Psa. xli., 9; John xlii., 18; Zech. xi., 12, 13; Matt. xxv., 14-16; Zech. xiii., 7; Isa. liii., 3-7; Psa. lxxi., 10, 11.

Suggestions.

This is one of the saddest scenes in the world's history, the betrayal of the Son of God, the sinless Son of humanity, with the treacherous kiss of hypocrisy. For thirty paltry pieces of silver valued at about sixty-six cents each, this miserable traitor covenanted with the priests to betray the Lord Jesus Christ.

Though he had been for three years the companion of Jesus and his friends, he had never been truly joined to Jesus as the branch is to the vine; though he had seen the matchless love and mighty power of Jesus, he had hardened his heart against him, his very position and privileges with the hardness of his heart made him all the easier prey for the tempter. Judas, refusing the love of the Saviour, opened his whole being to the devil.

It is an awful responsibility to be in the place of privilege. When we hear the Gospel of God's love and perfect salvation through the blood of Jesus Christ, we must either reject it as Judas did, or accept and obey as Peter and John did, and like them, we must wait in prayer for the promised power of the Holy Spirit, the Comforter.

'I am.' This was the name by which Jehovah revealed himself to Moses (Ex. iii., 6, 14); by this name Jesus claimed identity with the Father (John viii., 54-58); by this name, years later, the risen and glorified Saviour revealed himself from heaven to John (Rev. i., 8); by this name Christ silenced and awed his enemies in the garden as they came, an armed band with captain and officers, to capture the meek and lowly Son of Man. In an instant he could have summoned a whole legion of angels to his aid, or with a breath destroyed the soldiers who stood before him, but he chose to die for our salvation, and he would not resist now.

Wherever a word is put in italics in the Bible, we know that it has been put in by the translators to give the sense, but is not in the original Greek. So the sentence in the authorized version of the Bible says, 'I am he,' but the original words were simply 'I am.' Showing that Jesus revealed himself as God to this rabble, who were awed and afraid, but, nevertheless, persisted in their evil course.

Jesus protected his friends. He gave himself up, but would not let his disciples be taken. They were not yet able to suffer much for him. But their lives as recorded in the Acts show what transformation was wrought by the power of the Holy Ghost coming upon them (Acts i., 8).

Questions.

1. What took place before Jesus and his disciples went to Gethsemane?
2. What took place there?
3. Who did Jesus take to watch and pray with him?
4. Were they faithful?
5. Why did Jesus allow himself to be taken prisoner?

Practical Points.

BY A. H. CAMERON.

If we are much with Jesus, every place will be hallowed ground (verses 1, 2).

A mob is always more cruel and hot-headed than an individual (verse 3).

Jesus, knowing the future, had more to suffer than others (verse 4).

The enemies of Jesus sought to destroy him, but the dagger they aimed at the Friend of sinners found fatal sheath in their own heart (verses 5, 9; Acts i., xviii).

Peter's blundering zeal caused Christ to perform a miracle (verses 10, 11).

Ignorant of his Sonship, his character and his mission, the enemies of Jesus seized and bound him, and led him away to a mock trial, 'But he was wounded for our transgressions' (verses 12-14).

Tiverton, Ont.

C. E. Topic.

May 14.—God's covenant and ours.—Ps. cv., 1-10. (A Christian Endeavor pledge meeting.)

Junior C. E.

May 14.—How to win love and honor.—Prov. iii., 1-7.

Children at Church.

The secret of having the children in the preaching services of the church is in having in the pulpit a children's preacher. It is not so much necessary that sermons for children be so named as it is that sermons where children are present, or ought to be present, be preached in a simple way, so as to interest and instruct them.

The mistake many preachers make is in preaching to adults only, as though no children were present. It is not strange that that kind of preaching fails to reach children and to secure their regular attendance at the services of the church.

A minister was once wondering how he could reach the large number of children in the homes of his people. 'How am I to get them interested in the church?' he said. 'To be sure they attend Sunday-school, but that is not enough. I seldom see them at the preaching services, and never on Wednesday night at prayer-meeting.'

As a rule the children do not attend these services. Why? Parents do not require it. Why do they not require it? Because the minister so often takes no thought of the children in the preparation of his sermons, and only preaches to the older ones.

It is said that once upon a time it was announced from a certain pulpit that on the following Sunday the pastor would like as many of the children of the Sunday-school as would attend the morning service to take seats in the gallery, as they could all sit in a body. He especially asked the teachers of the Sunday-schools to urge the children to come. He would 'preach a sermon' for the children.

Sunday came, and so did a goodly number of the children. When it came time for the sermon the minister glanced up in the gallery and said: 'Girls and boys, it gives me great pleasure to have so many bright faces before me this morning. I wish you would come every Sunday and fill up those vacant seats.' Then he went into his sermon with a will. But he soon forgot 'the gallery.' He just soared right over their little heads way up in the arches in the roof, and only came down long enough to speak to some of the boys that were whispering a little too loud. Then he went back to the roof.

Inviting the children to remain for a service, and then instead of giving them bread a stone is given them, will not attract and hold them.

Of a certain preacher it is said: 'He never fails to mention his pleasure at seeing so many children in the congregation. But he goes further. He makes his sermons so plain to every child present that they feel he really means what he says about being glad they are there. He talks to them.'

A boy of twelve once said, 'I like Dr. ———, mamma, because I can understand him.'

A father once gave special commendation to a certain preacher, and added, 'My boys always like to hear you preach so well.' That was a compliment to that preacher, and showed one of the secrets of his success and usefulness wherever he went.—'Religious Telescope.'

Use Of Sunday-Schools.

A good Sunday-school secures religious instruction to the children of families who otherwise would receive none at all. We speak not now of this benefit derived from the Sunday-school by the children of godless families, but, surprising though this may be, by the members of homes which are avowedly Christian homes. Yes, there are many so-called religious families who furnish no teaching of a spiritual character to their little ones. There is no conversation of a religious nature ever addressed to them, nor is there at any time an enquiry into the condition of their souls. This is not the place for the explanation of this lamentable fact, but that it is a fact cannot possibly be denied. What a blessed thing it is that there are faithful, conscientious, and devout teachers, who fill the gap left vacant by neglectful parents and supply a need so deplorable. In the consideration that from them only the children of some families receive the religious instruction they ever get, how careful should the Sunday-school teacher be to present the truth of the Gospel to every member of his class every Sunday, and to seek to apply it with all earnestness.—Rev. M. G. Hansen.