

of blood He rises with this grand sacrifice of submission, "Not what I will, but what Thou wilt."

On the *third* topic we may direct attention principally to the Saviour's gentleness and sympathy with the disciples. His "couldst not *thou* watch one hour?" is more of warning than reproach. He recognizes that they were "ready" in the spirit, and only weak in the flesh. There is tenderness in every tone; He knew their infirmities, and forgave where a mere human master would have resented. And to-day, as then, He knows our weakness, lovingly bears with us and forgives. Shall we not love Him in return with all the powers of heart and soul?

**Incidental Lessons.**—That in times of temptation and suffering we may gather strength by looking to God.

If we should find a Gethsemane, let it be a place of victory over self.

Alone, with no human sympathy, the Saviour trod the winepress of sorrow and agony.

Gethsemane a terrible manifestation of the evil of sin.

Prayer leads us to the source of strength and power.

To will only what God wills—the triumph of faith.

That God may answer prayer as really by giving strength to bear, as by removing the suffering—Luke 22: 43; 2 Cor. 12: 8, 9.

That prayer brought the helping angel.

That Jesus taught us forbearance with weak friends.

That we have the same powers to overcome temptations Christ used so successfully.

That those who are most like Christ will have His sympathizing spirit.

**Main Lesson.**—Submission to God's will one of the great teachings of Christ's life and death—Matt. 26: 39; Mark 8: 35; John 4: 34; 5: 30; 6: 38.

Oct. 29, } **JESUS BETRAYED AND TAKEN.** { Mark 14: 1882. } 43-54.

**GOLDEN TEXT.**—"The Son of man is betrayed into the hands of sinners."—Mark 14: 41.

**TIME.**—Immediately following the last lesson.

**PLACE.**—As in last lesson—garden of Gethsemane.

**PARALLEL.**—Matt. 26: 47-58; Luke 22: 47-55; John 18: 2-18.

**Notes and Comments.**—Ver. 43. "Immediately," straightway; as so often before in Mark, while Jesus was speaking. "Cometh Judas:" who knew that Jesus went to Gethsemane (John 18: 2); he had left before the Supper was over, and gone to complete his villainy. "The twelve:" an intensification of his crime; no longer as a follower, but an enemy. "A great multitude:" the temple guard, likely also a body of Roman soldiers, part of the garrison, and a mob of the scum of the city.

Ver. 44.—"A token:" sign; Matthew, something to mark Jesus, lest in the confusion He should escape, or they should capture the wrong man. "Kiss:" a sign of affection and intimacy, and specially of fidelity—I Sam. 20: 41; 2 Sam. 15: 5; Ps. 2: 12; Luke 15: 20. "Lead—saiey:" to prevent any attempt at rescue, which, perhaps, Judas and the chief priests thought likely.

Ver. 45. "Straightway to Him:" as if he did not belong to the crowd of enemies. "Master:" Rabbi; Matthew, "Hail, Rabbi:" the word occurs in fifteen places in the Gospels; the old version translates it into "Master" in eight places, and leaves it untranslated in the rest; the Rev. consistently leaves it "Rabbi." "Kissed Him:" lit. much; the sign was a simple kiss, but the performance was more emphatic; his excited feelings overdid it; and the Master withdrew not His cheek from the traitor—not the least, surely, of the trials of that hour.

Ver. 46. Luke here gives the words of Jesus to Judas, "Betrayest thou the Son of man with a kiss?" "Laid hands:" arrested Him; may not then have used violence.

Ver. 47. "One of them:" Peter, as we know from John—the reason of the omission in the three earlier Gospels is easy to understand: they were written while Peter was alive, when the mention of his name would not have been prudent; the Gospel of John was much later. Matthew gives the rebuke of Peter by Jesus for the act, while Luke tells us the beautiful incident that Jesus touched the wounded ear and healed it. Peter and another had likely procured swords in view of the betrayal foretold, and with a determination to kill the betrayer.

Vers. 48, 49. "Answered:" their actions. "A thief:" as in John 18: 40, of Barabbas; the sinless Jesus was treated as a common robber; they had had many opportunities of taking Him in the temple and elsewhere, but they did not. "Scriptures must be fulfilled:" the many prophecies concerning the death of Christ, and the means by which it was to take place, as Isa. 53: 12; Ps. 41: 9, etc.

Ver. 50. "All forsok:" another Scripture fulfilled, ver. 27 comp. with Zech. 13: 7, and all had joined in protestations of fidelity; they fled from the garden—but two, at least, turned again and followed, if afar off, ver. 54; John 18: 15.

Vers. 51, 52. The incident in these verses is related by Mark alone. "Certain young man:" Who? Not one of the twelve, but a sympathizer with Jesus, evidently; some have supposed Lazarus, others Mark himself. The latter is more likely; he had probably expressed his disapproval of the arrest. "Linen cloth:" a sheet or a night garment. The idea is, that he had been sleeping in a house near by, was awake by the tumult and rushed out, as he was, to see the cause, so that when he fled, "naked," he had probably but a short distance to go—all, however, is conjecture.

Ver. 53. "Led Jesus—high priest:" Caiaphas—Matt. 26: 57, but to Annas first—John 18: 13, who had been high priest, was deposed by the Roman ruler before Pilate, but he was father-in-law to Caiaphas, presided at the Sanhedrim, and retained so much influence that he was still called the high priest. Caiaphas was made high priest A.D. 27, and retained the office about ten years, when he, too, was deposed; both were creatures of the Roman Court, and Sadducee infidels. "Were assembled:" there was a later meeting after day-break—Luke 22: 66-71; this was an informal, illegal one, as no meeting of the Sanhedrim for the trial of a capital offence could be held by night.

Ver. 54. "Peter followed Him afar off:" as one of the crowd, a casual onlooker, into the palace, Rev. "court:" through the gateway into the open court or quadrangle of an Eastern house; here there was a fire kindled, doubtless in a brazier, and at this Peter warmed himself; he was within the palace, and yet without—John 18: 16; as in all Eastern houses, the opening of the hall or room in which Jesus was examined would be into this centre open court; here Peter heard part of the trial; the court appears from ver. 66 to have been lower than the rest of the house.

#### HINTS TO TEACHERS.

**Prefatory.**—The details of the betrayal, in the four evangelists, are so interesting in their differences, and in the way they supplement each other, that it is of importance the teacher should carefully read all the narratives, and then weave them together, writing out for himself a fresh, harmonized account of the incidents; it will be surprising to those who have not tried this, what a help it will be in the study of the lesson.

**Topical Analysis.**—(1) The traitor's kiss (vers. 43-47). (2) Mistaken zeal, sympathy and flight (vers. 47, 50, 52). (3) The hate of evil men (ver. 53). (4) Getting into a wrong place (ver. 54).