

this places in clear relief the important fact that Christ's surrender to death was voluntary on his own part. Though betrayed by wicked hands, he gave himself up to his enemies.

7, 8. Then asked he them again. As if to give them one more opportunity of withdrawing from their wicked purpose. **Let these go their way.** The disciples had gathered around him, one at least with his sword drawn for his defense. He is anxious not to save his own life, for that is as already sacrificed; but to save his followers. (2) *The spirit of the world is for self, the spirit of Christ is for others.*

9. That the saying might be fulfilled. The words are taken from the prayer which had offered only a few hours before. **Of them which thou gavest me.** On the one side there is a divine gift from the Father to Christ of every soul saved by his death; on the other it is a free, voluntary giving up of one's self to Christ. **Have I lost none.** The Rev. Ver. is stronger, "I lost not one." It does not mean that the fulfillment on that occasion was the only fulfillment, or the most important, of these words. Their present deliverance was but a part of the eternal safety which they possess who are in Christ. (3) *No power can take away the soul that rests in the arms of the Beloved.*

10. Then Simon Peter. All the gospels mention this act, but John alone gives the names of the parties, perhaps because it was not prudent to do so while Peter was still living. It was thoroughly characteristic of the impulsive apostle. **Having a sword.** Perhaps one of the two shown at the supper through a misapprehension of Christ's words, Luke 22:38. **Seize the high-priest's servant.** He was probably at the head of the party, and advancing to lay hands on Jesus. **Cut off his right ear.** The blow was aimed at his head. John does not narrate the healing, which is somewhat remarkable, as it was the Saviour's last miracle of mercy, and wrought upon an enemy. Even after this generous act his foes persisted in their purpose and seized the divine healer. (4) *How hard are human hearts in wickedness! Name was Malchus.* John being acquainted in the high-priest's house, was perhaps the only gospel-writer who knew the servant's name.

11. Then said Jesus. The words are more than a rebuke to Peter. They are a warning to all professed followers of Christ that the Gospel is not to be promoted by violence or worldly weapons. **Put up thy sword.**

As the disciples heard these words, and perceived that their efforts to protect Jesus were not according to his will, they took counsel with their fears and fled, each for himself. (5) *It is easier to fight for Christ than to suffer with Christ.* The cup, John does not relate the facts of Christ's agony and prayer in the garden, but these words show that he was not ignorant of them. **My Father hath given me.** (6) *Would that we like our Saviour might see back of every cup in our Father's hand!*

12. Then the band. Rev. Ver., "So the band;" that is, because of Peter's attempt at resistance, the band rushed forward in a body and seized Jesus. In the confusion the disciples escaped, John only lingering near. **Bound him.** It was for the interest of his enemies to represent the gentle captive as a dangerous criminal, who must be bound for safety.

13. Led him away to Annas first. Annas, otherwise called Hannan, or Ananias, was one of the most powerful as well as one of the most wicked Jews of that day. Though deposed from the high-priesthood by the Romans for his crimes, he managed to secure the succession to his office for five of his sons and his son-in-law Caiaphas. He was the moving spirit in the condemnation of Christ. From his age and ability he had great influence in the Jewish council, and for that reason Christ was brought before him for a preliminary examination. Caiaphas. His full name was Joseph Caiaphas. He held the office of high-priest from A. D. 18 to 36, or about six years after this event. **That same year.** Rev. Ver., "that year." Not meaning that the high-priesthood was an annual office, though it was changed very often by the Romans; but as if saying that he was the priest in "that fatal year," the year when the nation crucified its true High-priest.

14. Now Caiaphas was he. The reference is to John 11:50-52, where Caiaphas gave advice to the council to slay Jesus. It is referred to here to mark the fulfillment of the prophecy, the part of Caiaphas in it, and to intimate that he who had thus prejudged the case was necessarily an unjust judge. **It was expedient that one man should die.** It was an unconscious prophecy, uttered by an unprincipled man, who said, "Better let one man die than have the nation suffer;" but it had its deep meaning in the fact that Jesus Christ did die for the people, as their representative and sacrifice.

HOME READINGS.

- M.* Jesus betrayed. John 18:1-14.
Tu. Jesus in the garden. Matt. 26:36-56.
W. The disciples sleeping. Mark 14:32-42.
Th. Jesus and his betrayer. Luke 22:47-62.
F. A woe pronounced. Mark 14:12-21.
S. The Saviour bound. Mark 15:1-15.
S. Released for mankind. Heb. 2:1-10.

GOLDEN TEXT.

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

LESSON HYMNS.

- No. 23, Dominion Hymnal.
 I will sing of my Redeemer,
 And his wondrous love to me.
 No. 27, Dominion Hymnal.
 In the cross of Christ we glory,
 Towering o'er the wrecks of time;
 All the light of sacred story
 Gathers round its head sublime.
 No. 28, Dominion Hymnal.
 There is a fountain filled with blood,
 Drawn from Immanuel's veins.

TIME.—The same night as in Lessons VII to XII of Third Quarter.

PLACE.—A garden over the brook Kidron. The name not given by John, or the Synoptists. *Old press.* A place of frequent resort for Jesus when at Jerusalem. Across the brook and a little up the hill-side.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The dominion of sin.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Approach of Judas, v. 1-9.**
 How many persons went forth from the upper room where supper had been eaten?
 Who were they?
 Who was lacking of the whole company?
 Where was he?
 What were the last words that had been said to him?
 How does he next appear upon the scene?
 What passed between Judas and Jesus that John does not tell? Luke 22:47, 48.
 How did Jesus show in this hour that "having loved his own, he loved them to the end?"
- 2. The Defense of Peter, v. 10, 11.**
 What unexpected thing happened as Jesus made this request?
 What could have been Peter's reason for this rashness? John 13:37.
 What other exhibition had Peter made of this same trait of character?
 How does John's account of Peter's act differ from the accounts given by Matthew and Luke?
 Why should John be able to speak about this act with such definiteness as to the name of the servant?
- 3. The Arrest of Jesus, v. 12-14.**
 How many parties united in the arrest of Jesus?
 What does our Golden Text call them?
 What was the reason why the Jews took Roman soldiers with them?
 Who was Annas?
 Why was Jesus sent to Annas?
 When had Caiaphas given such counsel as is mentioned in ver. 14?

Practical Teachings.

The more Judas knew of Jesus the easier it was for him to betray him. The nearer we get to him in