

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 24.]

NOVEMBER, 1890.

[No. 11

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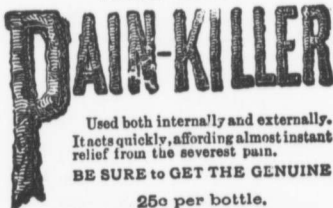
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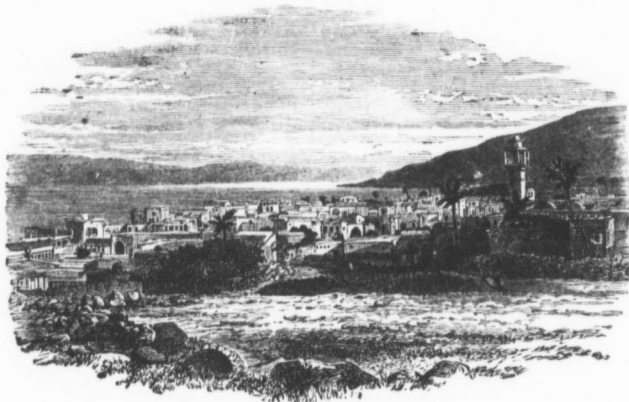
# SUNDAY SCHOOL BARRER

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VOL. XXIV.]

NOVEMBER, 1890.

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TIBERIAS, AND THE SEA OF GALILEE.

## Tiberias, and the Sea of Galilee.

TIBERIAS, a city on the Sea of Galilee, is first mentioned in the New Testament, John 6: 1, 23; 21: 1, and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honor of the emperor Tiberias. Tiberias was the capital of Galilee from the time of its origin until the reign of Herod Agrippa II., who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. It is remarkable that the Gospels give us no intimation that the Saviour, who spent so much of His public life in Galilee, ever visited Tiberias. The place is only mentioned in the New Testament in John 6: 23. Tiberias has an interesting history apart from its strictly biblical associations. It bore a conspicuous part in the wars between the Jews and the Romans. The

Sanhedrin, subsequent to the fall of Jerusalem, after a temporary sojourn at Jamnia and Sepphoris, became fixed there about the middle of the second century. Celebrated schools of Jewish learning flourished there through a succession of several centuries. The Mishna was compiled at this place by the great Rabbi Judah Hakkodesh, A.D. 190. The city has been possessed successively by Romans, Persians, Arabs and Turks. It contains now, under the Turkish rule, a mixed population of Mohammedans, Jews and Christians, variously estimated at from two to four thousand. The ancient name has survived in that of the modern Tubarich, which occupies the original site. Near Tubarich, about a mile farther south along the shore, are the celebrated warm baths, which the Roman naturalists reckoned among the greatest known curiosities of the world. Tiberias is described by Dr. Thomson as "a filthy place, fearfully hot in summer." It was nearly destroyed in 1837 by an earthquake, by which 600 persons lost their lives.

## Sunday-school Matters at the General Conference.

THE quadrennial report of the Sunday-school Board presented at the General Conference gave evidence of great prosperity in every department of our Sunday-school work. The full result of that work cannot be tabulated or adequately represented in figures. Only the great day shall declare it. The following statistics, however, will in part represent its progress:

Number of schools in 1890, 3,173; number in 1886, 2,675; increase, 498.

Number of officers and teachers in 1890, 28,411; number in 1886, 24,246; increase, 4,165.

Number of scholars in 1890, 226,050; number in 1886, 191,185; increase, 34,865.

Number meeting in class in 1890, 37,158; number in 1886, 31,496; increase, 5,622.

Number studying catechism in 1890, 36,486; number in 1886, 32,827; increase, 3,659.

Number who have taken temperance pledge during 1890, 49,419; number during 1886, 37,268; increase, 12,139.

Raised for missions in 1890, \$27,851; raised for missions in 1886, \$20,762; increase, \$7,089.

Raised for school purposes in 1890, \$105,313; for same purposes in 1886, \$77,692; increase, \$25,621.

Raised for Sunday-school Aid Fund in last quadrennium, \$13,874; in previous quadrennium, \$7,717; increase, \$6,157.

### GRANTS TO POOR SCHOOLS.

Special prominence has been given to what may be called the missionary operations of the Board in promoting the establishment of new schools in remote and destitute neighborhoods, by means of grants of books and papers from the Sunday-school Aid and Extension Fund. In this way 498 new schools have been established in the last quadrennium, and very many more, which in all probability could not have maintained an existence without the aid of the fund, have been liberally assisted. Schools applying for aid are required, if possible, to contribute something toward the grant given. In this way the schools assisted have, during the quadrennium, contributed in part payment for grants the sum of \$5,175, as against \$1,822 during the previous quadrennium, an increase of \$3,353.

The grants are given in small amounts, generally from \$5 to \$10 at a time, and are distributed through every province of the Dominion and Island of Newfoundland, especially among the fishing villages of the Eastern Conferences, among the new settlements of the Upper Ottawa and in the Muskoka and Algoma Districts, in Manitoba and the North-West, and in British Columbia. Many grateful testimonies show the warm appreciation with which these grants are received.

## Opening and Closing Services.

### OPENING SERVICE.

#### I. Silence.

#### II. The Doxology.

#### III. Responsive Service.

*Supt.* In the beginning was the Word, and the Word was with God, and the Word was God.  
*School.* The same was in the beginning with God.

*Supt.* All things were made by him; and without him was not any thing made that was made.

*School.* In him was life; and the life was the light of men.

*Supt.* And the light shineth in darkness; and the darkness comprehended it not.

*School.* That was the true Light, which lighteth every man that cometh into the world.

*Supt.* As many as received him, to them gave he power to become the sons of God.

*School.* The law was given by Moses, but grace and truth came by Jesus Christ.

#### IV. Singing.

#### V. Prayer.

### LESSON SERVICE.

#### I. Class Study of the Lesson.

#### II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

#### V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

### CLOSING SERVICE.

#### I. Singing.

#### II. Responsive Sentences.

*Supt.* If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

*School.* Thanks be to God for his unspeakable gift.

#### III. Dismission.

### APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

## INTERNATIONAL BIBLE LESSONS.

## FOURTH QUARTER: STUDIES IN LUKE.

A. D. 30.]

LESSON V. JESUS ACCUSED.

[Nov. 2.]

GOLDEN TEXT. He was wounded for our transgressions, he was bruised for our iniquities. Isa. 53. 5.

Authorized Version.

Revised Version.

Luke 22. 54-71. [Commit to memory verses 66-70.]

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Gal'ile'an.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

44 And they seized him, and led him away, and brought him into the high-priest's house. But Peter's 55 followed afar off. And when they had kindled a fire in the midst of the court, and had sat down 56 together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the 57 fire, and looking steadfastly upon him, said, This man 58 also was with him. But he denied, saying, Woman, 59 I know him not. And after a little while another saw him, and said, Thou also art one of them. But 60 Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, 61 Of a truth this man also was with him: for he is a Gal'ile'an. But Peter said, Man, I know not what thou 62 sayest. And immediately, while he yet spake, 63 the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock 64 crew this day, thou shalt deny me thrice. And he went out, and wept bitterly.

63 And the men that held Jesus mocked him, and 64 beat him. And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? 65 And many other things spake they against him, reviling him.

66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their 67 council, saying, If thou art the Christ, tell us. But 68 he said unto them, If I tell you, ye will not believe: 69 and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the 70 right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto 71 them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

65 And many other things spake they against him, reviling him.

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## DOMINION HYMNAL.

Hymns, Nos. 85, 86, 115.

## QUESTIONS FOR SENIOR STUDENTS.

1. Denied, v. 54-62.
  - What was the name of the high-priest?
  - What had become of the eleven disciples?
  - What evidences are there of a well-concerted plan of action among the ecclesiastical authorities?
  - Why did Peter sit among the high-priest's servants?
  - Was there any other disciple near Jesus in this hour? John 18. 15.
  - To whom was Peter indebted for his entrance into the outer court of the palace?
  - Who identified Peter?
  - How could the man know that Peter was a Galilean?
  - What would being a Galilean seem to imply?
  - How many times did Peter deny our Lord?
  - Why was Jesus subjected to indignity?
2. Smitte, v. 63-65.
  - What was the title of this assemblage of "elders," "priests," and "scribes"?
  - On what kind of charge only could this court try one?
3. Condemned, v. 66-71.
  - What did they mean by the question, "Art thou the Christ?"
  - What two reasons did Jesus give for not answering?
  - What prophecy did he make?

**TIME.**—Midnight between Thursday and Friday of passion week. **PLACES.**—The court of the high-priest's house, and the council chamber of the Sanhedrin. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The divine nature of Christ.

## HOME READINGS.

- M. Jesus accused. Luke 22. 54-62.  
 Tu. Jesus accused. Luke 22. 63-71.  
 W. John's narrative. John 18. 12-27.  
 Th. False witnesses. Mark 14. 55-65.  
 F. For righteousness' sake. Matt. 5. 1-12.  
 S. He suffered for us. 1 Pet. 2. 20-25.  
 S. Partakers with Him. 1 Pet. 4. 12-19.

## LESSON HYMNS.

- No. 123, New Canadian Hymnal.  
 I am coming to the cross.
- No. 126, New Canadian Hymnal.  
 I am thine, O Lord, I have heard thy voice.
- No. 119, New Canadian Hymnal.  
 Oh, the bitter pain and sorrow.

To what question did Jesus respond in the affirmative?  
 What made his response blasphemy in the eyes of the high-priest?  
 What makes it true testimony in the eyes of the Church?

#### Practical Teachings.

We are constantly betraying our inmost feelings when we least suspect it. We need never dream we are unrecognized. A thousand unconscious trifles manifest to the observant world that we also have been with the Master, whom we are tempted to deny.

Each sin is a link in a self-perpetuating chain of slavery. Not even an ordinary lie can stand alone.

If Peter had followed Christ closely he could never have been tempted to deny him. His first denial made the second seem necessary; his second involved the third.

Which of the disciples do you most resemble? When it is hard to "stand up for Jesus" do you "forsake him and flee?" or are you "following afar off," and in danger of denying him? or are you standing, in his strength, "firm as a rock on ocean's strand?"

#### Hints for Home Study.

1. Read the whole story of Peter's downfall from the four evangelists.

2. Read accounts of the three phases of our Lord's trial by the Jews in the following order: 1.) Before Annas (John 18, 12-18); 2.) Before Caiaphas (this lesson and Matt. 26, 50-68; Mark 14, 55-65); 3.) Before the entire Sanhedrin at dawn. Ver. 66 of this lesson, and Matt. 27, 1; Mark 15, 1. Remember there was illegality in all these proceedings, and the line of separation between them is not always plainly marked.

3. Picture carefully the oriental and antique background of this story; the inner court-yard; cold April night; Galilean brogue; gossiping servants; abuse of prisoners.

4. Find the meaning to Caiaphas of such phrases as "the Christ," "the Son of man," "the Son of God."

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. Denied, v. 54-62.

- Where did Jesus's captors take him?
- Who followed him to the house?
- Where did Peter take his place?
- Who there recognized him as a disciple?
- What did the maid say?
- What did Peter reply?
- What was soon after said to him?
- To this what did he answer?
- What did another one say about him?
- How long was this after the second denial?
- What did Peter say to this man?
- What immediately occurred?
- Who at once looked at Peter?
- What did that look bring to Peter's mind?
- What did he then do?

##### 2. Smitten, v. 63-65.

- Who mocked and smote Jesus?
- After blindfolding him, what did they say and do?
- How did they speak about him?
- For whose sake was he thus ill-treated? (GOLDEN TEXT.)

##### 3. Condemned, v. 66-71.

- What three classes of officials came together in the morning?
- What council did they compose?
- What question did they ask Jesus?
- What was his answer?
- What did he say of the Son of man?
- What did they then ask?
- What was his reply?
- What did they then say?
- Of what crime did they think him guilty? *Matt.* 27, 65.

#### Teachings of the Lesson.

What lesson may we learn—

1. From the conduct of Peter?
2. From the patience of Jesus?
3. From the acts of the Jewish council?

#### Home Work for Young Bereans.

Read all the accounts of Peter's betrayal of the Master.

Find an account of a disciple of Jesus who was condemned to death on the testimony of false witnesses. Learn what was the penalty for blasphemy under the Jewish law.

Learn the name of the high-priest who presided in this Jewish council.

Find as many prophecies as you can in the Old Testament of the attitude of Jesus before his accusers.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus taken by the soldiers? To the high-priest's house.

Who followed Jesus there? Peter.  
 Where did he sit down? Among the servants.  
 Who recognized Peter? Some of the servants.  
 What did they say he had been? A disciple.  
 What did Peter deny? That he knew Jesus.  
 How many times did he do this? Three times.  
 What happened as he spoke the last time? The cock crew.

Who turned and looked at Peter? The Lord.  
 What did Peter do? He went out and wept.  
 How was Jesus treated by the people? Very rudely.

What did they do to him? Mocked and struck him.

When it was day where was he taken? Before the Jewish council.

What question did they ask him? "Art thou the Christ?"

Whom did Jesus say they would yet see on the right hand of God? The Son of man.  
 Whom did he confess himself to be? The Son of man.

What did they say then? That he condemned himself.

#### Words with Little People.

Peter denied Jesus because he was afraid.  
 Sometimes Christian boys and girls deny him for the same reason!

It is almost as hard to face laughing, jeering playmates as cruel soldiers!

Remember that the Lord is looking on!

#### Whisper Prayer.

O may I willing be to die,  
 Rather than Christ, my Lord, deny!

#### General Statement.

The scene of this lesson is the court of the high-priest's palace, and probably also the council chamber of the Sanhedrin. The time was midnight, between Thursday and Friday of Passion Week.

#### EXPLANATORY AND PRACTICAL NOTES.

**54. Then.** After the arrest in Gethsemane. Took they him. Seized, with roughness. His hands were bound (John 18, 12), "probably behind his back."—*Farrar.* The high-priest's house. Doubtless a palatial mansion. Joseph Caiaphas, its owner, is known to history aside from the biblical narrative as a supercilious, unscrupulous official. He was a Sadducee, hated alike by the Pharisees and by the humbler Jews. He had married the daughter of Annas, or Hanan, who had preceded him in the high-priestly office, and who had a singular reputation for "wealth, power, and shrewdness." To Annas Jesus had first been taken (John 18, 12-18), why, cannot now be certainly told. The more

formal examination before Caiaphas followed immediately. (Comp. these verses with Matt. 26, 50-68; Matt. 14, 55-65.) And then came the trial before the Sanhedrin (ver. 66 of this lesson; also Matt. 27, 1; Mark 15, 1) at dawn of Friday. This second trial (in the house of Caiaphas) was really held before the most important committee of Sanhedrin, which was regarded as virtually "the whole Sanhedrin" (Mark 14, 55), and might have had legal validity had it not been held at night. The full Sanhedrin was called together at dawn, to take away the appearance of gross illegality which characterized the prosecution of Jesus. Peter followed afar off. If he had followed closely not one of the tempta-

tions that followed would have come with the same force. (1) *Our safety is in keeping close to the Master.* John's acquaintance with the high-priest insured Peter's admission to the court-yard.

**55. Kindled a fire.** The nights in Palestine are chilly, and these servants had to remain in the open air. The court was probably stone-paved and the fire kindled on a brazier. *Hall. Court. Sat down among them.* An act of foolhardiness, especially so in view of Peter's recent savage attack on Malchus, one of the high-priest's servants. It should be remembered, however, that men from various places were engaged in the arrest of Jesus—pagan soldiers as well as Jewish officers, and they probably clustered around the fire in a noisy and heterogeneous crowd, few of them knowing the others. Besides, it was dark, and Peter knew that the interest of all was centered in the adjoining apartment with Jesus.

**56. By the fire.** In the light of the blaze. *Also.* As well as John, who had doubtless been identified as a disciple when admitted. (2) *Christians cannot successfully hide their profession.*

**57. I know him not.** "Nor do I understand what you mean." Mark 14. 68. The accounts of these denials are "various, but not contrary."—*St. Augustine.* There were probably three occasions of denial—on his entrance to the court (John 18. 17); as he sat by the fire (Matt. 26. 69; John 18. 25, 26; Luke 22. 58), and an hour later, when he had withdrawn to the outer porch (Mark 14. 69; Matt. 26. 71; Luke 22. 59, 60). On each of these occasions he probably repeated his words with vehemence, so that they were heard and reported by various bystanders. (3) *When one enters the path of sin downward steps are quickly taken.* (4) *Whom have you ever seen contented with a single sin?*

**59. For he is a Galilean.** More easily detected by his accent than a Southerner or a New Englander in our own country. The strength of our Lord's popularity was always in Galilee, and this fact was now being emphasized by his enemies.

**60. The cock crew.** It is a silly skeptical criticism that cocks and hens were not allowed in the holy city. The Talmud often alludes to them there.

**61. 62. The Lord... looked.** (5) *Penitence begins*

*when the sinner recognizes the loving glance of his offended Lord. Peter went out.* "From this hour we lose sight of him till the morning of the resurrection."—*Ellicott.* What an awful walk he must have had through the midnight streets! *Wept bitterly.* "The quick return of his repentance and its pungency show that even at his worst he retained very much to be commended."—*Curry.*

**63. 64. 65.** Luke skips the trial which was held during the hour of Peter's denials. False witnesses whom the priests had subpoenaed contradicted each other and proved unavailing. Caiaphas arose and adjured Jesus by the living God to say whether he was "the Christ, the Son of God." Jesus gave an affirmative reply; Caiaphas, rending his robes, appealed to those present; and they cried out that he deserved death. *Mocked... smote... blindfolded... struck.* The menials were emboldened in their brutality by the temper of their superiors. *Prophecy.* His head was covered, and if he could now display the power of a clairvoyant, and see through the folds of the mantle, they would recognize him as a prophet. (6) *Jesus bore unutterable indignities for my sake and yours.*

**66. Day.** The Sanhedrin could legally only meet by daylight. But its leading members seem to have been present at the meeting in Caiaphas's house. *Elders... priests... scribes.* Of these three classes the Sanhedrin was composed.

**67. Art thou the Christ?** This was a meeting held to make legal the informal actions of the night. So the same questions are repeated. Besides, the Sanhedrin had been deprived of the power of inflicting death. These men now sought basis for a charge of treason.

**68. 69.** These words contain our Lord's protest against their bloodthirsty hatred. It matters not what answers he gives or what questions he asks. He knows he is doomed. *Hereafter.* From henceforth. An astonishing statement for this fettered Prisoner to make. The cross was to him a throne.

**70. The Son of God... I am.** These words are fatal to the idea that Jesus was a mere moral Teacher, however exalted. The agitated priests understood him aright. He did claim, and claims to-day, to be "equal with the Father."

### CRITICAL NOTES.

BY PROFESSOR MARCUS D. BULL, D.D., BOSTON UNIVERSITY, SCHOOL OF THEOLOGY.

In our last three lessons Luke has shown how Jesus prepared himself and sought to prepare his disciples for the tragic ordeal by which he should bring spiritual redemption to Israel and to the world. In the remaining lessons of the quarter the evangelist acquaints his readers with the way in which the prophecies of Jesus concerning his own destiny, as well as those concerning the conduct of his disciples and of the rulers, were realized in actual historical detail. (John 18. 32.) In the present lesson we are made to feel the calm majesty of Jesus as the Son of God. He has accepted the bitter cup of vicarious suffering as his Father's wise and holy appointment. Accordingly when Peter, the foremost confessor and most confident defender of his Messiahship, openly denies all relationship, nay, even all acquaintance with him, Jesus does not lift up his voice. In contrast with the coarse brutality and personal violence of his enemies, moreover, he exhibits an absence of the retaliatory spirit which is scarcely less sublime than the prophetic self-possession with which he responds to their official challenge in a way which he well knows will cost him his life.

*Verses 54. Seized him.* Took hold of his arms, and, as John informs us, tied his hands behind him. *Into*

*the high priest's house.* Matthew and John name Caiaphas as high-priest, while the latter evangelist seems to indicate that Annas, his father-in-law, still retained at least the influence of the high-priestly office, inasmuch as he says that Jesus was led first of all to Annas. (John 18. 13-24.) The high-priest here thought of by Luke was probably Caiaphas. Luke may not have known of the interview with Annas. *Followed afar off.* His caution and his curiosity contending for supremacy.

**58. In the midst of them.** The examination of Jesus was being conducted in a room opening directly upon this court, so that all who were seated about the newly-kindled fire might easily see and hear what passed within. Peter attempts to assume the guise and demeanor of a disinterested spectator. Matthew says he sat among the officers to see the end, and Mark and John that he made as though he were warming himself at the fire.

**56. A certain maid.** John tells us that her duty as door-keeper had led her to scrutinize Peter's face when he first attempted to enter the court. The entrances to house courts in the East are as carefully guarded as the street doors of city houses are with us.

On a far different occasion afterward Peter found a portress again challenging his right to enter a door. (Acts 12, 13.) In the light of the fire. This paraphrase of the Greek is a decided improvement upon the rendering of the Authorized Version. **Looking steadfastly.** By using a Greek word peculiar to his own vocabulary Luke brings out the excitement the young woman felt in discovering Peter's attempt to escape notice. **This man also.** Besides John, who was already known to her as a disciple of Jesus. (John 18, 16.) Scrutinizing the face of Peter and remembering that John brought him in she straightway charges him with being what he is now assuming he is not.

**57. I know him not.** I do not recognize him as any one I ever saw before. In Greek the word "woman" gains a peculiar force by being made to close the sentence.

**58. Another saw him.** Whether it was only the same portress (Mark), or one of the men (Luke), or another young woman (Matthew), or several persons putting the question in various forms (John) is an unessential point in the narrative, which aims at emphasizing the fact of a second denial rather than its occasion. **Thou also.** As well as John, who had made no attempt to conceal his relation to Jesus. **Man, I am not.** The change of the deprecatory word "man" to the first place in the Greek sentence represents that rising excitement which he also betokened, according to Matthew, by adding an oath.

**59. One hour.** During which Peter doubtless began to feel that he had successfully disarmed suspicion. **Another.** The third accusation thoroughly alarms Peter. The several evangelists suggest various details which betoken and explain his consternation. According to Matthew and Mark not one, but several, joined in the accusation; according to John a servant of the very high-priest before whom Jesus was then arraigned, and a kinsman of the Malchus whom he had wounded, affirmed that he had seen Peter in the garden with Jesus; and, according to Luke, his accuser spoke with fatal positiveness. **With him.** It is peculiar to Luke's account that the Greek of the third accusation asserts a somewhat closer association with Jesus than that of the first accusation. **A Galilean.** As proven by his accent. (Matt. 20, 73.)

**60. But Peter said.** Observe the solemn repetition of his name as in verses 55, 58, 61. **I know not what thou sayest.** I do not understand what you are talking about. Yet he had already showed in his previous replies that he did understand. **While he yet spake.** Peculiar to Luke. While the falsehood was yet on his lips there came that which helped to remind him of his Master's unheeded warning.

**61. The Lord.** Observe Luke's use of this later and more reverential name at this important juncture. **Turned and looked.** This detail, which is more after Mark's manner (3, 5, 34; 7, 34; 8, 33), is peculiar to the third evangelist. Jesus now heard the loud protestations of Peter, together with the crowing of the cock, and, momentarily turning from the officer before whom he stood, he looked into the face of Peter, who stood in the outer court. The Greek word for "looked upon" is one used by Mark to describe the portress's scrutiny of Peter's face when he stood warning himself. Jesus felt the keenest solicitude for Peter. (See 22, 31, 32.)

**62. Went out.** He had no more heart to contend with his foes, and he could no longer endure to look upon the Master whom he had denied. **Wept bitterly.** The word denotes not merely the shedding of tears, but that agonized form of grief which articulates itself in sobs and groans. Contrast Judas. (Matt. 27, 3-5.)

**63. Mocked him and beat him.** The Greek suggests rather that they showed contempt for him by personal violence toward him. We learn from Matthew and Mark that a preliminary adverse decision had precipitated this violence.

**64. Prophecy.** This was a sarcastic allusion to his frequent claim that he spoke with the authority of a prophet. (Comp. 7, 39.) His enemies mistook his meekness for helplessness.

**65. Reviling him.** They denounced his character and work.

**66. Jay.** As their law did not allow them to decide a capital case by night they must by daylight rehearse and ratify the conclusions of the illegal session which had preceded. **Into their council.** Their regular place of meeting was not in the high-priest's house (ver. 54), but probably within or near the temple inclosure.

**67. If thou art the Christ.** The confession of a claim to the temporal Messiahship could not directly procure his condemnation to death, but it might lead him to such an explicit acknowledgment of higher claims as would support the charge of blasphemy. (John 19, 7.) **Ye will not believe.** Your question is not a sincere one; you do not ask because you desire to know the real truth.

**68. If I ask you.** If I question you in self-defense. **Answer.** You will not accord to me the ordinary rights of a prisoner.

**69. But.** Nevertheless I will answer your inquiries in all sincerity. **From henceforth.** With the period of his death and burial would begin that of his resurrection and ascension. (Comp. Phil. 2, 8-11.)

**70. The Son of God.** Do you claim equality with God in some real sense? (John 5, 18.)

**71. Ye say.** The American committee of revisers preferred the marginal rendering, "Ye say it, because I am." This was a direct reply in the affirmative. **Have we? As judges of the ecclesiastical court. Have heard.** Have heard him make a claim on which we can lawfully condemn him to death.

### The Lesson Council.

**Question 5. What were the motives that led the Jews to reject and crucify Jesus?**

The people of the Jewish nation did not reject Jesus the Christ. They "heard him gladly," through fear of them the officers of the Sanhedrin long abstained from violence toward Jesus. The crowd that joined the chief priests in clamoring for Barabbas were "roughs" such as gather in the streets of cities on occasion of a bloody affray. The motives in question are those of "the chief priests and elders." 1. They hated him because he was not worldly in spirit. (See John 17, 15.) His holiness and charity were a perpetual rebuke to them. 2. They were envious of his popularity and jealous of his possible sovereignty. Pilate "knew that for envy they had delivered him." (Matt. 27, 18.) By the retributive dispensation of God the nation had lost every attribute of sovereignty. Their great council remained tolerated by Rome but shorn of its leading powers. Those civic fossils, the chief priests and elders, clinging to the tatters of a decayed supremacy, put to death the best man of the nation to save to themselves their pompous rags. 3. They feared the Romans. If the author of the Sermon on the Mount should become king there would be no resistance to the power of Rome. "The Romans shall come and take away both our place and nation." (John 11, 48.) They worried over the grave of their "temporal sovereignty," hoping to bring it to life again by the death of "the Holy One." 4. Actuated by these real motives they bring



forward the charge of "blasphemy" and treason to furnish a legal indictment.—*W. D. Godman, D.D., President Gilbert Academy and Agricultural College, La.*

The Jews rejected Jesus that they might continue in sin. They were ready to receive as their Messiah a prince of the line of David who should more than re-establish the golden age of the Jewish monarchy, with their party in power; but Jesus had raised the issue between self-gratification and self-denial for the sake of the kingdom of God. Their longed-for Messiah would gratify the lusts of the flesh and of the eyes, and the pride of life, but Jesus required them to deny self, take up their cross, and imitate him. We are told that the rich young man went away sorrowful, but these cried, Kill him! kill him! both for the same motives, while a third class arose and followed him.—*Dr. M. M. Parkhurst, Greenacastle, Ind.*

The reason why the rulers desired the death of our Lord was so apparent that Pilate at once perceived it. They were jealous of him; jealous of the popularity he attained, jealous of the spiritual authority which he assumed, jealous of the power he exercised. Further, his teaching was in part contrary to their teaching, and wholly contrary to their practice. It was, in fact, a direct condemnation of them. With the mass of the people the case was different. Our Lord had disappointed their hopes of an earthly kingdom and earthly advantages, and they were consequently ready in a moment to turn against him when stirred up by their rulers.—*Sarah G. Stock, London, Eng.*

Among themselves they pretended to reject him because they claimed that he had spoken blasphemy in confessing himself the Son of God. In presence of the Roman officers they pretended that he had been disloyal to the government; in reality they rejected Jesus because their deeds were evil. They loved sin; they hated the light. After he came among them they had "no cloak for their sin." They must reject him or turn to God in genuine penitence and faith. They did precisely what thousands are doing in our day. We are daily witnesses of real tragedies which will end in "blackness of darkness forever."—*Henry A. Buchtel, D.D., Denver, Col.*

## Analytical and Biblical Outline.

### The Disciple and the Master.

#### I. THE DISCIPLE.

- 1. Fear of man.** "Followed afar off." v. 54.  
"Abide in me, and I in you." John 15, 4.  
"Draw nigh to God." Jas. 4, 8.
- 2. Evil company.** "Sat down." v. 55.  
"Evil communications corrupt." 1 Cor. 15, 33.  
"Forsake the foolish, and live." Prov. 9, 6.
- 3. Denial.** "He denied him." v. 57.  
"Thou shalt thrice deny." Luke 22, 34.  
"Fear of man bringeth a snare." Prov. 29, 25.
- 4. Sorrow.** "Wept bitterly." v. 62.  
"Godly sorrow worketh repentance." 2 Cor. 7, 10.  
"Take heed lest he fall." 1 Cor. 10, 12.

#### II. THE MASTER.

- 1. Sympathy.** "Looked upon Peter." v. 61.  
"The flesh is weak." Matt. 26, 41.  
"He loved them unto the end." John 13, 1.
- 2. Patience.** "Smote him." v. 63.  
"As a sheep before her shearers." Isa. 53, 7.  
"Suffered....threatened not." 1 Pet. 2, 23.

- 3. Courage.** "Ye say that I am." v. 70.  
"And Jesus said, I am." Mark 14, 62.  
"Then shall he sit upon the throne." Matt. 25, 31.

## Thoughts for Young People.

### Christ's Friends and Christ's Enemies.

**1. Christ's friends should follow him closely.** Temptations multiply to the disciple who follows afar off. Besides, Jesus really needed Peter and the rest of the disciples, perhaps more that hour than ever before or after. It is a wonderful thought that in the salvation of the world our Lord needs us. Let us follow him closely, and so shun temptation and be ready for service.

**2. Christ's friends should not conceal their friendship.** Affiliation with the foe in the hour of conflict is treason. Peter had already, by action, denied his Master when he sought the company of the servants of Caiaphas.

**3. Friends and foes alike are recognized when they little dream of it.** It is no harder for a criminal to conceal his identity than for a Christian to conceal his profession.

**4. The foes of Jesus forget his power.** How great the folly of the men who blindfolded and mocked and struck Jesus, who hereafter shall sit on "his throne of glory" and judge them! Equally foolish are Christ's foes to-day.

**5. The foes of Jesus will not believe in him.** Back of most skepticism are bad hearts. The honest doubters who are ready to believe when certain intellectual difficulties have been removed are in no sense the foes of Jesus.

## Lesson Word-Picture.

BY REV. E. A. RAND.

Peter is in such a daze! Why, only the other day that Man ahead, bowed, disgraced, led away like a thief, was in the front of a great triumphal procession noisily crying, "Hosanna!" This man whom so many called Master seemed to have all things at his feet. He had stilled howling winds, sent devils out of human bodies, roused the dead from their sleep, fed thousands out of resources seemingly exhaustless, had awed, confounded, put to shame all his enemies. Now weak, helpless, he is suddenly overpowered and led as a lamb to the slaughter.

Peter cannot understand it. He is surprised, bewildered, in a great confusing wonder.

However, he cannot forsake the Man, absolutely turn his back upon him. Indeed, he said he would die for Jesus. So he follows the rough, clamorous crowd surging through the streets of Jerusalem. That building ahead on the right may be the house with an upper room where the twelve met their Lord, this prisoner, a little while ago! Peter cannot realize it. He walks as in a dream.

But there is the high-priest's house. The crowd jam into it. Peter thinks he will also go. He follows afar. The disciple is too distant from the Master. He is too much among his enemies, if he only knew it.

It is cold.

These passover nights are chilly.

There is a fire in the midst of the hall. He will sit down among the servants and the hangers-on. He will warm himself, and he holds out his hands to the fire. Nobody knows him, and the place is comfortable. He would like to know how this confusing affair will come

out. His stupor still continues. Every thing is so strange. It is safe here by the fire. Nobody knows him. But what is that woman staring at him for? What right has she to look at him so impudently? Let her draw her veil up over her eyes. Suddenly she breaks out:

"This man was also with him!"

The hussy! What does she know about him? In an instant out shoots his answer, for it is Peter's mouth,

"Woman, I know him not!"

What, Peter? Don't you know that Man who called you from Galilee, gave you a heaped-up net, healed your wife's mother, lifted you out of the water when sinking? O, Peter!

His soul is in such a whirlwind. But somebody also stares, and then throws a charge at him:

"Thou art also of them!"

It is Peter's mouth that hurls back the answer,

"Man, I am not!"

The impudent answer!

How Peter frowns at him!

O Peter, it is the saddest of hours! Thou art in Satan's sieve, and he is sifting thee through and through. Jesus foretold that.

Once more!

Somebody has noticed Peter's speech. It is that of Galilee. He reminds Peter of his speech. It is proof.

And Peter—another than Luke has said that Peter cursed and swore as he refused to acknowledge his discipleship. O, how awful a storm is breaking about his soul!

But hark!

Sharp, shrill, loud, as if crowing in Peter's very soul, a cock is heard saying it is morning and Peter has denied his Lord!

Peter looks up. He is so startled. As he lifts his head he sees some one else looking. Away over there, see, away over there, where stands that Prisoner fast-bound. The eyes that have searched so many are piercing Peter's soul.

And Peter, he drops his head.

His face burns as with fever.

His heart is stopping.

He must get away from this.

Those about the fire make way.

They stare at him, whisper, and some may pity. He has gone into the night, and as the cold air bathes his forehead there are big hot tears on his cheeks as if he were standing in a furnace. Ah, he would have wept worse if he had stayed longer and seen all that was done to Jesus!

They mock that innocent Victim.

They strike him.

They blindfold and torment him.

They swear at him.

When the day breaks over Olivet they lead him before the Sanhedrin weak, pale, dishonored, but lifting to heaven such a face of majesty as he asserts for himself that he is the very Son of God.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Peter followed afar off.* Here was Peter's danger. There is a law in the natural world which applies here. If a portion of light fall on a surface at the distance of two feet from any luminary a surface twice that distance will receive, not one half, but only one quarter as much light; at three times that distance one ninth; at four times the distance one sixteenth. Distance from Christ decreases the light in a ratio very like this.

*The Lord turned and looked upon Peter.* There is a touching fact related in a history of a Highland chief who fell wounded by two balls in a famous battle. Seeing their chief fall the clan wavered and gave the enemy an advantage. The old chieftain, beholding the effect of his disaster, raised himself up on his elbow, while the blood gushed in streams from his wounds, and cried aloud, "I am not dead, my children: I am looking at you to see you do your duty." These words revived the sinking courage of his brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused their mightiest energies to turn and stem the tide of battle.

Is there not a charm to you, O believer, in the fact that you contend in the battle-field of life under the eye of your Saviour? Wherever you are, however oppressed by foes, the eye of Christ is fixed most lovingly on you.—*D. Wise.*

*Peter wept bitterly.* Judas suffered remorse and hanged himself. Peter proved that his sorrow was unto repentance by a godly life. John the Baptist did not ask that a church session should probe the hearts of his hearers to find out how deep their convictions of sin might be. He demanded outward evidence. "Bring forth fruits meet for repentance." "Godly sorrow works a change in the life. The hypocrite, though he bangs down his head like a bulrush and covers his face with tears, does not leave his sin at all, or only as he puts off his clothes at night with a purpose to put them on the next day."—*Downname.*

"*Wounded for our transgressions.*" A Sabbath-school teacher said to one of her scholars, "Alice, what will you do when you die and are called to stand before the judgment-seat of God to answer for all the sins done here upon earth?" Her face brightened while she answered, "Christ died for sinners. I will hide behind him. God will not look at me. He will look at Christ."

### The Teachers' Meeting.

Draw from the class the consecutive incidents which led directly to the arrest of Jesus, beginning with his triumphant entry to Jerusalem. . . . Draw diagram of oriental house, or arrange Bibles in a hollow square to represent the open court (which in this lesson is incorrectly called a "hall"), surrounded by rooms connected with each other, and all opening on the court. . . . Ask for a word-picture of the scene in this court. (The floor was stone; the fire, which may have been the only light, probably burned on a portable tray.) . . . Peter denied our Lord at least three times. Have the four accounts read, but spend no time in attempting to harmonize them. The main facts agree, and we lack sufficient knowledge of details to make a complete harmony possible. . . . The downward steps of Peter: a) Followed afar off; b) Associated with his Lord's enemies; c) Denied Christ; d) Cursed and swore. . . . The repentance of Peter: a) It began with a glance from Jesus; b) It was accompanied by deep sorrow; c) It was manifested by a holy life. (Treat this entire incident as symbolical, a kind of acted parable, and every point may be applied to the personal improvement of your scholars.) . . . Make a word-picture of Jesus before his accusers in Calaphas's palace. . . . The spirit of his foes: a) Cruelty; b) Unbelief; c) Hate. . . . The spirit of Jesus: a) Meekness; b) Confession; c) Cruelty.

### References.

FREEMAN'S HAND-BOOK. Ver. 55: Peter in the palace, 730. Ver. 64: The game of blindfolding, 788. Ver.

66: Chief priests and elders, 717. Ver. 69: Post of honor, 686. . . . FOSTER'S CYCLOPEDIA. Vers. 63-71: Prose, 4104, 5520, 5532, 5533, 91, 7125, 7090, 4821, 5528, 6965, 3362, 3348, 7122, 1799, 7183, 7165, 8429, 10383; Poetical, 612, 615. Vers. 56-60: Poetical, 3872-3874. Ver. 61: Poetical, 3869. Ver. 62: Prose, 11410; Poetical, 3878.

### Blackboard.

BY J. B. PHIPPS, ESQ.



After the superintendent has reviewed the lesson he may use this blackboard design as an application of that part of the lesson which treats of the denial of the Lord by Peter. The professed follower of Christ must be ready to acknowledge him at any time and in all places. The true flag of Christianity floats every day, though there are some who seem to think it is only a Sunday flag, to be hauled down during the busy days of the week. Let every one resolve that his colors shall be nailed fast to the standard, and, when waving at the world's fire, if an attack is made on the religion of our Lord, then "rally to the colors," and [let the whole school sing] "Never be afraid to speak for Jesus."

### Primary and Intermediate.

BY MARTHA VAN MARGER.

**LESSON THOUGHT.** *Keeping close to Jesus.*

To be taught: 1. What kind of a crowd followed Jesus. 2. How Peter's fear made him deny Jesus. 3. That the Lord's eye is always open. 4. That we shall fear and deny Jesus if we follow afar.

Review briefly, to bring the situation clearly before the children. Ask, What happened in the night? Who went to the garden with Jesus? Who came out of it with him? At what time of the day was Jesus taken to the high-priest's house? What became of the disciples?

1. Make a great many straight marks on the board to indicate the crowd. Near the front make one mark in the form of a cross, to stand for Jesus. Tell that his hands were bound, very likely behind his back. The long marks stand for the Roman soldiers who took Jesus. Here are Jews. Some were priests and elders and captains of the temple. None of these were friends of Jesus. Farther back in the crowd were idle men, men who did not care what became of Jesus. Children who live in cities have seen a policeman, very likely, taking to the station some one who has broken the law. Had Jesus broken the law? O, no, for he was the only man who never did one wrong act.

But were none of Jesus's friends with him in this

time of trouble? Ask if children know which disciple boasted that he would never leave his Master? Away back here comes poor Peter! He does not try to get close to Jesus. What is the matter with Peter?

2. Print "Fear" in large letters. Peter is afraid. He thinks they are going to kill Jesus, and that they will kill him too if they know he is Jesus's friend. Peter has forgotten something. Shall I print it on the board? Let children call the names of the letters as you form them:

"All Power is Given Unto Me."

Open the Bible and turn to these words. Teach that Jesus says it to us here in his book. Was Peter wrong to fear? Yes. Are we wrong to fear when we are following Jesus? Yes, for he has power to keep us. Let us see what fear made Peter do.

Tell the story of the denial. Dwell upon the fact that Peter went into bad company. All around him were enemies of Christ. Fear made him keep far away from Jesus. It is so easy to do wrong when we are not close to him! Temptation came suddenly. Peter was not looking for it. Tell some of the sudden temptations that often come to children. Show how one sin leads to another. First, Peter told a lie. Then he swore. Satan is watching to get us to open the door to sin. Teach, "Fear not," and sing a verse of "Never be afraid."

3. Show how Peter awoke to his sin. He had not thought that Jesus could hear or see him. Getting into bad company puts good, true things, out of the mind. No one can ever get away from God's eye. He can see into the darkest places. And when he sees us trying to escape from him, as Peter was, it makes him sorry, but he will not look away, because he loves us and wants us to see our sin.



4. What do soldiers carry when they go to war? Yes, a flag. [Show one.] What flag is this? What colors are on it? When you see these colors you know at once that it is a British flag, and you trust those who carry it.

Christian soldiers have their banner too. [Make one on the board.] What name shall we print on it? "Jesus." He is our King. He calls us to follow him. If we follow afar, mind him when we feel like it, do right when it suits us, we shall get into trouble, as Peter did.

How shall we follow Jesus? Keep close to him! When we are far away from father and mother it is not easy to know what they want us to do. Be near enough to Jesus to speak to him about every thing. When temptation comes think, "What would Jesus do?"

We always deny Jesus when we choose wrong instead of right. "Stand up for Jesus." Be true to your King.

### OPTIONAL HYMNS.

Hail, thou once despised Jesus.  
Thou dear Redeemer.  
Father, I stretch.  
Depth of mercy.  
Who'll be the next?  
Precious name.  
My Jesus, as thou wilt.  
What a Friend we have.  
Something for Jesus.  
Jesus shall reign.  
Stand up for Jesus.

## The Lesson Catechism.

[For the entire school.]

1. What did Peter do when the other disciples forsok Jesus and fled? **He followed afar off.**
2. What did he do when he was charged with being one of Jesus's followers? **He denied him.**
3. What was the name of the high-priest? **Caifaphas.**
4. On what charge was Jesus tried? **The charge of blasphemy.**

5. What was the final means of his conviction? **His statement that he was the Son of God.**

6. What is the GOLDEN TEXT? **"He was wounded," etc.**

## CATECHISM QUESTION.

5. What benefits will Christ's people receive from Him at the resurrection?

Being raised up in glory, they shall be openly accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

A. D. 30.]

## LESSON VI. JESUS BEFORE PILATE AND HEROD.

[Nov. 9.]

**GOLDEN TEXT.** Then said Pilate to the chief priests and to the people, I find no fault in this man. Luke 23: 4.

## Authorized Version.

**Luke 23. 1-12.** [Commit to memory verses 11, 12.]

1 And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more ferce, saying, He stirreth up the people, teaching throughout all Jew'ry, beginning from Gal'lee to this place.

6 When Pilate heard of Gal'lee, he asked whether the man were a Gal'lee-an.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Her'od, who himself also was at Je-ru-sa-lem at that time.

8 And when Her'od saw Je'sus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Her'od with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Her'od were made friends together; for before they were at enmity between themselves.

## Revised Version.

1 And the whole company of them rose up, and

2 brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and

3 saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews?

4 And he answered him and said, Thou sayest. And Pilate said unto the chief priests and the multitudes,

5 I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Ju'dea, and beginning from Gal'lee

6 even unto this place. But when Pilate heard it, he 7 asked whether the man were a Gal'lee-an. And when he knew that he was of Herod's jurisdiction,

he sent him unto Her'od, who himself also was at Je-ru-sa-lem in these days.

8 Now when Her'od saw Je'sus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he

9 hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing.

10 And the chief priests and the scribes 11 stood, vehemently accusing him. And Her'od with his soldiers set him at naught, and mocked him, and arraying him in gorgeous apparel sent him back to

12 Pilate. And Her'od and Pilate became friends with each other that very day: for before they were at enmity between themselves.

**TIME.**—Thursday, April 5, A. D. 30. **PLACE.**—Palaces in Jerusalem. **REFLXN.**—Same as before. **DOCTRINAL SUGGESTION.**—The royalty of Christ.

## HOME READINGS.

**M.** Before Herod and Pilate. Luke 23, 1-12.

**Tu.** The rage of rulers. Psa. 2.

**W.** Bruised for our iniquities. Isa 53, 1-6.

**Th.** The scourging foretold. Mark 10, 28-34.

**F.** Overruled by God. Acts 4, 23-30.

**S.** The silent victim. Matt. 27, 11-18.

**S.** Example of patience. Heb. 12, 1-7.

## LESSON HYMNS.

No. 14, New Canadian Hymnal.

How sweet the name of Jesus sounds.

No. 13, New Canadian Hymnal.

I will sing of my Redeemer.

No. 16, New Canadian Hymnal.

Hail, thou once despised Jesus!

## DOMINION HYMNAL.

Hymns, Nos. 11, 23, 9.

## QUESTIONS FOR SENIOR STUDENTS.

1. Jesus before Pilate, v. 1-7. Who was Pontius Pilate?

Why did the members of the Sanhedrin carry Jesus before him?

What three charges did they make against Jesus?

Were any of these charges true?

What did Pilate ask Jesus?

Was this the only examination he made? See John 18: 28; 19, 4.

What accusation did the Jews make when Pilate acquitted Jesus?

What was the distinction between Jewry and Galilee?

Why did Pilate pass Jesus over to Herod?

2. Jesus before Herod, v. 8-12.

Which Herod was this?

What great man had he already put to death?

What was Herod's religious belief?

What was Herod's religion?

Why did Jesus maintain silence before Herod when he had answered Pilate's questions with so much patience and fullness?

How did Herod, the king of Galilee, now happen to be in Jerusalem?

Why did the chief priests and scribes follow up their accusations so earnestly?

How did arraying Jesus in a gorgeous robe show the contempt of Herod?

## Practical Teachings.

Pilate was a moral coward. A coward's first resource is postponement. Pilate was prompt enough in his mental decisions; he asked intelligent, pointed questions, and readily decided that Jesus was innocent. But

his moral nature was cowardly. He did not dare to act out his convictions, and sought refuge in evasion and postponement.

What a man is can be best seen by the way in which purity affects him. Every body who saw or heard Jesus found some use for him at once. That "younger brother" up in Perea wanted to use him as a judge. Herod desired to use him as a magistrate. Pilate had use for him in politics. Each man showed his own characteristics by the use he had for Jesus.

#### Hints for Home Study.

1. Learn all you can about the personality of Pilate and of Herod.
2. Study carefully each evangelist's account of the scene.
3. Write out all the things that Jesus said in the presence of Pilate and Herod.
4. Write out the different steps in Pilate's surrender.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Jesus before Pilate**, v. 1-7.
  - Who was Pilate? See chap. 3. 1.
  - Who took Jesus before Pilate?
  - Of what did the rulers accuse Jesus?
  - What question did Pilate ask?
  - What was Jesus's reply?
  - What judgment did Pilate then give? (GOLDEN TEXT.)
  - How were the people afflicted by these words?
  - What did they further charge against Jesus?
  - What did Pilate then ask?
  - To whom did he determine to send Jesus?
  - Why did he so decide?
2. **Jesus before Herod**, v. 8-12.
  - How did Herod feel when he saw Jesus?
  - Why was he rejoiced?
  - What mistake had Herod once made about Jesus? See Matt. 14. 1, 2.
  - What now did Herod do?
  - How did Jesus answer?
  - Who were his accusers?
  - What then did Herod do?
  - What new friendship was formed that day?

#### Teachings of the Lesson.

What lesson can we learn—

1. From the conduct of the people?
2. From the conduct of the rulers?
3. From the conduct of Jesus?

#### General Statement.

The priests and elders had gone to the limit of their power. They must now hand their prisoner over to the secular arm. They know that they have a baseless charge, and that the Roman judge is prejudiced against them. So they bring pliable charges, which they modify and add to as their desperate case requires. Pilate takes advantage of a chance word to dodge responsibility and placate a political enemy.

#### EXPLANATORY AND PRACTICAL NOTES.

1. **The whole multitude.** Not "the common people" who "heard him gladly," but the crowd that gathered at the beck of the chief priests—elders, captains, scribes, and dependents—men summoned at midnight by a hostile clique. **Pilate.** A Roman knight, who had for four years been procurator (that is, collector of taxes with judicial power) over Judea. He was bitterly hated, having grossly outraged the religious feelings of the Jews on four conspicuous occasions. His arbitrary contempt had aroused several bloody revolts, and led to complaints made to the emperor. The consciousness that he had not been a good ruler and that his enemies were constantly plotting against him was one prominent cause of his timidity during the trial of Jesus.

2. **Forbidding to give tribute.** A thoroughly false charge. Notice that before the Roman authority the charge is *treason*; before the Jewish it was *blasphemy*. **Christ a king.** This was true in word, but maliciously false in spirit, for Jesus had refused repeated offers of loyalty. To Pilate, "Christ" is interpreted as meaning *king*; to the Sanhedrin, as meaning *Son of God*. (1) **Every charge urged against Jesus was false.**

3, 4. **Pilate asked.** Only a few salient points are

#### Home Work for Young Bereans.

Write down the three statements which Pilate made declaring the innocence of Jesus.

What woman warned Pilate against condemning Jesus?

Find indications of Pilate's weakness of will.

State why the Jews may have preferred to have Barabbas released rather than Jesus.

#### QUESTIONS FOR HOME STUDY.

To whom was Jesus next taken? **To Pilate.**

Who was Pilate? **The Roman governor.**

What did the Jews want Pilate to say? **That Jesus must die.**

What did they tell Pilate that Jesus had said? **That he was a king.**

What did Pilate ask Jesus? **If he was the king of the Jews.**

What answer did Jesus make? **"Thou sayest it."** What did Pilate tell the Jews? **That he saw no fault in Jesus.**

Of what did they then accuse him? **Of stirring up the people.**

What was Pilate unwilling to do? **To condemn Jesus.**

To whom did he send him? **To Herod.** Who was Herod? **The king of Galilee.**

Where was he at this time? **In Jerusalem.**

What did Herod want to see Jesus do? **Work a miracle.**

How did Jesus meet all his questions? **In silence.** How did Herod and his soldiers treat Jesus? **They mocked him.**

What did they put upon him? **A gay robe.**

To whom was he then sent back? **To Pilate.**

#### Words with Little People.

##### NEVER FORGET—

That Jesus bore all this pain and shame *for you*.

That he bore it all patiently.

That he loved his enemies and prayed for them.

Shall we try to be like Jesus?

#### Whisper Prayer.

To be like Jesus—every-where;

To follow Jesus—this my prayer.

given here. (Read 18. 33-38.) **I find no fault.** This acquittal was due to Christ's explanation that his kingdom was not of this world. The Jewish priests evidently had not expected this close examination by Pilate. They wanted an immediate sentence. (2) *"In Him was no sin."*

5, 6, 7. **The more fierce.** They cried out, like the violent mob that they were. **From Galilee.** First of all, Pilate was a politician, and he gladly took the first opportunity to draw out of the case and transfer it, as if it were a compliment, to another politician with whom he had had a quarrel. **At Jerusalem.** When the annual feasts began Herod came from Tiberias to take part in the worship (for he was a nominal Jew) and stayed in the palace of his ancestors. Pilate was there as Roman governor to maintain order.

8, 9, 10. We must think of Jesus being roughly led through the streets, his hands bound behind him. **Desirous to see him.** Herod had superstitiously suspected that Jesus was John the Baptist risen from the dead; he had feared that he might head a revolt as King of Galilee and dethrone him; he also, with his Herodian rabbin, by whom he was constantly surrounded, had a

host of Messianic queries in his mind; and, like every oriental, he had a hunger for marvels and miracles. **Answered him nothing.** He had spoken to Pilate in "a tone of sad gentleness," for Pilate at least was honest, but (3) *For the hypocritical curiosity-hunter he has not a word.* **Vehemently accused him.** It was not a promising turn for the plotting priests when Jesus was sent to Herod. Herod was not in their power, as Pilate was, and as a despot might possibly liberate Jesus; so they multiplied accusations.

**11, 12. Set him at naught.** Since he would not

submit to legal examination they treat him as lunatics were treated in that day. **Mocked him.** Made rough sport of him. **Gorgeous robe.** Probably white, trimmed with silver. The Jewish nobility did not wear scarlet or purple. **Men of war.** Body-guard. **Sent him again.** Dismissed the case. Had Christ been guilty at any point it would have been to the interest of these men to punish him. **Made friends.** Herod recognized Pilate's courtesy in treating him as he would have treated a superior court, and gladly met his overtures.

### CRITICAL NOTES.

The foes of Jesus, in spite of obstacles which at first seemed to them insurmountable, have succeeded, the first light of coming day, in securing the Sanhedrin's unequivocal and unanimous condemnation against him. The passage of a death sentence in the Jewish council was, however, at this time a much simpler matter than was the securing of its actual execution, for the Roman government had jealously restricted the exercise of this latter function to the procurator's immediate representative, who in the present instance was by no means a pliable, not to say conciliable personage. How, therefore, Pilate might best be approached, and in what way his haughty indifference might be overcome, whether by appeal, by menace, or by other means, became a matter for immediate and gravest consultation, (Mark 15, 1). With what adroitness they finally put their case before Pilate and with what practical *finesse* he in his turn evaded for a season the responsibility of decision, while at the same time he conciliated the alienated and hostile Antipas, our evangelist now makes clear to us with characteristic originality of statement and freshness of historical material.

**Verse 1. Whole company.** The Greek emphasizes the unanimity of the resolution to appeal to Pilate. These rose *en masse*, a crowd against one man. **Before Pilate.** They had already fixed upon their line of accusation. They were first to prejudice Pilate against Jesus by asserting in general terms that he ought to be put to death. (John 20, 18, 30-32.)

**2. Perverting our nation.** Persuading the subjected Jewish people to accept mischievous and dangerous political doctrines. This general charge was followed by one more specific. **Forbidding to give tribute.** Chap. 20, 25 shows the wicked falsity of this accusation. From the beginning he had refused to accept the rôle of a political revolutionist. The plural of the Greek noun for "tribute" makes the slander more sweeping. **To Cæsar.** The Roman emperor. **Christ a king.** He had indeed acknowledged before the council that he was the Christ, but not in the political sense in which they now willfully misrepresented him as having used it. They gave Pilate to understand that Jesus had set up a claim to temporal authority. The alternate marginal translation, "an anointed king," which is hardly suitable to this connection, found no favor with the American Revisers.

**3. Asked him.** After the Roman manner he questioned the accused concerning his guilt or innocence. (Acts 26, 1.) "Agrippa said unto Paul, Thou art permitted to speak for thyself." (Acts 24, 8.) **Art thou the king.** Thou, rather than the Roman emperor. **Thou sayest.** An affirmative reply. John 18, 33-38 shows that Jesus explained that he was a king in a spiritual, but not in a temporal sense.

**4. I find no fault.** He could find no confirmation of their charges from his examination of Jesus; but only that he laid claim to a kingdom not of this world.

**5. The more urgent.** The prospect of an immediate discharge of Jesus made them the more earnest. If Pilate should fail to confirm their sentence they could only inflict some ecclesiastical penalty, such as exclusion from the synagogue. (John 9, 34.) **Stirreth up.** Gathers them into excited and dangerous crowds. Pilate was no stranger to such fanatical tumults among the Jews; indeed, he already had in custody several who were accused of taking part in such a revolution. (Mark 15, 7.) How false this specification was is sufficiently clear from John 6, 15. **Beginning from Galilee.** This allusion to the turbulent northern province was well calculated to arouse Pilate's prejudice. We know from 13, 1 that the procurator could have no good opinion of the Galileans as a class. The allusion had, however, a quite unexpected result.

**7. A Galilean.** Rather than a citizen of Jerusalem or Judea, as he seems to have first supposed. **Herod's jurisdiction.** Herod Antipas reigned fully forty years as tetrarch of Galilee. As he was allowed the complimentary title of "king" (Matt. 14, 9; Mark 6, 14) he could but be sensitive to the consideration about to be shown to him. **Sent him.** In Greek a technical legal term for referring a case to another jurisdiction. Sent him for examination and sentence. **Himself also.** Herod, as well as Pilate, was only temporarily present in Jerusalem at the feast, the former residing ordinarily at Cæsarea, on the coast, the latter at Tiberias, on the Sea of Galilee.

**8. Desirous to see him.** He had felt a superstitious interest in Jesus, and months before had had a strong but ungratified desire to see him. (7, 7-9.) The reports of Jesus's miracles had well-nigh convinced him that he was John the Baptist risen from the dead.

**9. Answered him nothing.** The contempt for Antipas which he had formerly expressed in a bold message to him (13, 32) he now manifests by a lofty reticence. Jesus knew that to answer the questions of this murderer of his forerunner, this adulterer, would be to cast pearls before swine. The unexpected self-possession of Jesus awed the guilty despot as had the splendid moral courage of the Baptist. (Mark 6, 20.)

**10. Stood vehemently accusing.** They betokened their deadly rage by their attitude, their fervor, and their exaggeration.

**11. Set him at naught.** Herod, piqued at the reluctance of Jesus, changes his manner of profound interest to one of contempt. He waives any serious investigation of the question whether he had fomented revolution in Galilee or Jerusalem, and vents upon him his personal animosity. **Mocked him.** Made sport of him by arraying him in the manner described, and by referring his case back to Pilate, by whom he will not allow himself to be outdone in courtesy. **Gorgeous apparel.** The full-dress suit of that day.

**12. That very day.** The interchange of compliments leads the way to a speedy reconciliation. (Comp. Acts 4, 27.)

## The Lesson Council.

**Question 6.** Why would not Jesus work a miracle for Herod? Why would not a miracle have convinced Herod?

A miracle is a work above the known laws of nature, wrought to attest the divine authority of a person or a truth. This presupposes the presence of a seeker who desires to be convinced, and is ready to obey when the divine authority is established. The record shows that Herod was a weak lover of pleasure, whose object was the gratification of idle curiosity, and that he would have looked upon a miracle as a clever piece oflegerdemain. Hence to have wrought a miracle at his command would have done him no good, but would have been casting pearls before swine.—*Dr. M. M. Parkhurst.*

There is no true conviction save that which is of the heart. If miracles had carried conviction with them the Pharisees themselves would have acknowledged our Lord as Christ. Instead of plotting his death (John 11. 47) Herod's desire to see a miracle arose out of mere curiosity. Our Lord never worked a miracle to gratify this feeling. He never performed a mere wonder. His mighty works had in every case some adequate reason to call them forth—some need to be supplied, some deliverance to be wrought, some spiritual lesson to be enforced; and he had more than once refused to give his questioners a mere sign of his greatness. (See John 2. 18, 19; Matt. 13. 33, 39; 16. 1-4; John 6. 30.)—*Sarah G. Stock.*

Herod was thoroughly bad. No miracle would have produced any change in him. Aaron Burr was the son of the Rev. Aaron Burr, the second president of Princeton College, and grandson of the saintly Jonathan Edwards. There were many miracles of grace in Aaron Burr's family. He ought to have been as devout as he was brilliant. Having elected to take the wrong way he made his name a synonym of shame. Herod was in the same state.—*Henry A. Buchtel, B.D.*

1. It does not appear to have been our Lord's practice to work miracles by request. The sick, the possessed, the blind, who were brought to him, sought not miracle, but healing. He addressed his supernatural energies to real wants, not to the gratification of curiosity. (See Matt. 16. 1-4.) 2. Herod, the murderer of John the Baptist, was unworthy of the respect which he claimed. Jesus opened not his lips to him. He came in silence and departed without a word. 3. Is there any probability that a miracle would have converted Herod? The testimony of history concerning Pharaoh and Israel is that unbelief and hardness of heart successfully resist the logic of the supernatural. Herod, Pilate, and Pharaoh were on the same moral level.—*W. D. Godman, D.D.*

## Analytical and Biblical Outline.

## "The King of the Jews."

## I. AN ANOINTED KING.

*Christ a King.* v. 2.

"Jesus, whom thou hast anointed," Acts 4. 27.

"Set my king upon my holy hill." Psa. 2. 6.

## II. A CONSCIOUS KING.

*Thou sayest it.* v. 3.

"My kingdom is not of this world," John 18. 36.

"Witnessed a good confession." 1 Tim. 6. 16.

## III. A BLAMELESS KING.

*I find no fault in this man.* v. 4.

"Who did no sin." 1 Pet. 2. 22.

"Which...convinceth me?" John 8. 46.

## IV. A FAMOUS KING.

*Heard many things of him.* v. 8.

"His name was spread abroad." Mark 6. 14.

"A name...above every name." Phil. 2. 9.

## V. A MIGHTY KING.

*Hoped to have seen some miracle.* v. 8.

"Mighty works do show forth." Mark 6. 14.

"God anointed Jesus...with power." Acts 10. 38.

## VI. A REJECTED KING.

*Herod...set him at naught.* v. 11.

"Despised and rejected of men." Isa. 53. 3.

"We will not have this man." Luke 19. 14.

Thoughts for Young People.  
Strange Incidents in the Trial of Jesus.

1. *Pilate bears noble testimony of Jesus, but nevertheless condemns him to death.* He says, "I find no fault in him," yet delivers him to be crucified. A warning to us against moral weakness.

2. *The priests conspire to murder One whom they know to be innocent, but nevertheless continue conscientious about trifles of the law.* A warning to us against "straining at a gnat and swallowing a camel."

3. *Herod and Pilate were made friends by means of Christ's trial.* "Politics makes strange bed-fellows." A warning to us against sacrifice.

4. *Christ is silent before Herod just when we might have expected him to speak.* But the eloquence of that silence will never be lost. An example to us against rashness with our tongue.

## Lesson Word-Pictures.

"What does the rabble want now?" asks Pilate, looking at the mob pressing toward the judgment-hall. "O these Jews! Forever bothering me! What are they here for?" It is a rough, angry, clamorous crowd shoving along a man fast bound, their prisoner. But what an innocent, noble look he has! The ruler sees that at once.

"O how they rave at him!" thinks Pilate. "Say he calls himself a king, and of the Jews! The cheats, as if they were loyal to Caesar! I will ask him."

He asks, and Jesus answers.

"O, his head is turned!" thinks Pilate. "A poor, harmless fanatic! No fault in him! I will tell them so."

He tells them, and O, what an uproar! The waves on the shore, the winds on the mountain-top, the thunders in the sky have got into their contentious voices. Pilate is perplexed. He turns away. He curses the Jews in his heart. Always crowding him into such uneasy corners.

But what did somebody say? This King of the Jews has been teaching up in Galilee?

"I have a thought," says Pilate to himself. "I'll find out if this man be a Galilean."

He asks.

The frown, the perplexity, the bewilderment go from his face. It clears like a sky from which the clouds roll back.

"I'll send him to Herod, who is in Jerusalem, haply, I don't like Herod. I'll give him some work to do. He has charge of Galileans. I'll pack them all off to that Herod," he concludes. "Herod may settle it."

Pilate announces his purpose.

Off they go, all the murderous multitude, and their prisoner with them. The hall is emptied. Pilate has peace. He smiles.

"It was a lucky thought. I have got rid of them all

and have given a task to that Herod," says Pilate, rubbing his hands.

It is Herod's turn now.

Before Herod, seated in the midst of his mer of war, jostles the crowd. There, too, is that Victim in the clutches of a hard, unjust power.

And Herod, he looks curiously at Jesus. As he watches the Prisoner is he thinking of a grim, gory head on a charger? This man was John the Baptist's friend, sympathizing with and aiding that pestilent teacher. Herod has been desirous to see this Friend of John the Baptist, this Man who made Galilee heave with excitement over his teachings and miracles. Why, at one time Herod was afraid John the Baptist had come to life and tenanted the soul of Jesus, and so it was John the Baptist really and at work again; and what if he went to work on Herod? And now John the Baptist is in his grave and the other Man is a prisoner before Herod. This is gratifying. Herod had desired to see a work, a miracle, a wonder performed by Jesus. There may be a performance this very day.

The ruler eyes the prisoner.

He questions him.

What, no answer?

He asks again.

Silent still.

He probes again with his questions.

The Prisoner is dumb. Chief priests, angrily, passionately, thrust their charges at Jesus.

Still no miracle, no wonder, no great work!

It is Herod's turn again. His men of war, hard and violent, shall take their turn also.

They mock this mute Prisoner.

Still silent.

They clothe him in robes of mocking splendor.

Nothing can be done with this John the Baptist's friend. So back he goes to Herod, mocked, disgraced, flung out. He is the shuttle sent from Pilate to Herod, sent from Herod to Pilate, and his shameful sufferings are the occasion of the weaving of a bond of friendship between two bad men and two once hard enemies.

### By Way of Illustration.

*Christ's Humiliation.* It is said that when the story of West India slavery was told to the Moravians, and that it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said, "We will go and be slaves on the plantations, and work and toil under the lash, to get right beside the poor slaves and instruct them." And they left their homes, and went to the West Indies as slaves, and lived in the company of slaves, to get close to the hearts of slaves. And the slaves heard them because they had humbled themselves to their condition. That was grand; it was glorious; and yet Christ's example was more glorious, for he stepped from heaven to earth to get by our side; he laid himself down beside us that we might feel the throbbings of his bosom and be drawn so close as to hear him whisper, "God is love."—*Bishop Simpson.*

*Measure of God's Love.* Cicero once saw the Iliad of Homer written in so small a character that it could be contained in a nutshell. Peter Bales, a celebrated calligrapher in the days of Queen Elizabeth, wrote the whole Bible so that it was shut up in a common walnut as its casket. In these days of advanced mechanism even greater marvels in miniature have been achieved, but never has so much meaning been compressed into so

small a space as in that famous little word "so" in the text, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*Spurgeon.*

"*He answered him nothing.*" It is reported of Titus Vespasian that when any one spoke ill of him he was wont to say that he was above false reports; and if they were true he had more reason to be angry with himself than with the relator. Silence is the best reply to offensive sayings. Thus Christ reviled not his revilers.

Christ's patience and meekness are our example. Says Gurnall: "The master doth not only rule the scholar's book for him, but writes him a copy with his own hand. Christ's command is our rule, his life our copy. We must not only endeavor to do what Christ commands, but as Christ himself did."

"*Pilate and Herod were made friends.*" Many men have become friends on this common ground—persecution of Christ and his people. The Duke of Savoy, in the days when the Waldenses were persecuted, promised protection to this people. But as soon as they settled in their happy homes he obeyed the pope, who insisted on the slaughter of the heretics. As soon as he became the persecutor of the Waldenses he became the friend of the cruel Louis XIV. They became friends on the basis of their cruelties.

### The Teachers' Meeting.

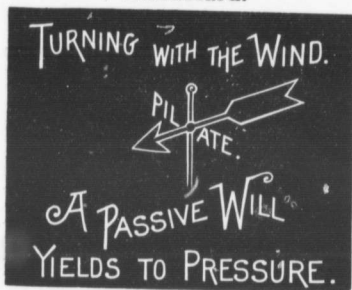
No better plan for the study of this lesson can be selected than that already suggested for its presentation to the class: I. A survey, in chronological order, of Christ's several trials. II. Character studies of Pontius Pilate, Herod Antipas, and Christ....The successive trials: a) Before Annas; b) Before Caiaphas; c) Before the Sanhedrin; d) Before Pilate; e) Before Herod; f) Again before Pilate....Make sketch-map of Jerusalem and its environs, marking the location of Gethsemane, the temple, Herod's palace, Pilate's palace, the high-priest's house. The temple stood just inside the eastern wall; the garden outside the wall, a little farther east; Herod's palace at about an equal distance west of the temple; Pilate's mansion still farther west, while that of the high-priest may have stood nearly half-way toward the southern wall. With chalk or pencil trace Jesus's journeys as a prisoner....Study the character of Pilate. Each gospel contributes some facts. Show wherein he was better than the Jewish prosecutors. The wickedness of moral weakness.... Study the character of Herod. Make clear which of the Herods this was; son of the man who slaughtered the Bethlehem infants, he had himself murdered John the Baptist....Describe people nowadays whose attitude toward Christ resembles that of Pilate; that of Herod; that of the chief priests and rulers. Personal application may be made by representing certain evil moods and characteristic traits of individuals as acting the respective parts of the priests, Pilate, and Herod, in the rejection of Christ....Traits of Christ shown in this lesson: a) Moral courage; b) Patience; c) Loyalty to the truth; d) Self-sacrifice for sinners.

### References.

FREEMAN. Ver. 10: Testimony given standing, 661. ... FOSTER'S CYCLOPEDIA. Ver. 4: Prose, 3369, 10010, 10002, 2972, 2974, 2975, 10944, 4370-4392, 3602, 3835, 4822, 4823, 4030, 7025-7030, 7117, 9101, 2902, 2906, 508; Poetical, 3888. Ver. 5: Prose, 561. Ver. 12: Prose, 5837, 1883.



## Blackboard.



The blackboard shows a weather-vane that turns with the wind. Pilate was willing to release Jesus, but he was passive in the matter, while the enemies of Jesus were terribly in earnest. We learn from this that to accomplish any good for the Master we must be in earnest. Half-way service, neither hot nor cold, is displeasing to him. At the conclusion of the review write across the board this question: "What shall I do with Jesus the Christ?" Ask, Do I acknowledge him? Am I sincere, earnest, and determined to be his disciple? Or do I turn as fickle as the wind, good with good people and bad with bad people?

## Primary and Intermediate.

LESSON THOUGHT, *Jesus, the Sin-Bearer.*

This lesson may be presented in a succession of pictures. The picture-frames should be on the board covered with plain paper, and uncovered as needed. Frames may be made of strips of colored paper, or more easily with flat crayon in pretty colors. Make a variety by using different colors and varying the width of the frames. Recall the last lesson, Jesus in the high-priest's house, Peter's denial, etc. Tell that the high-priest could not say that Jesus must die. The country was ruled by the Romans now, and all the high-priest had a right to do was to send Jesus to the Roman governor. The governor's name was Pilate, and all the crowd followed now to the hall of judgment where Pilate was.

Uncover a frame. Help children by vivid description to imagine the scene. Soldiers, priests, elders—all excited—all eager to speak against Jesus! Make marks as you talk to stand for these men. Here in the midst stands Jesus, calm, patient, gentle. Make with yellow crayon a few strokes resembling a halo around the head. Dwell a little upon this—Jesus surrounded by wicked men, bearing their hatred and cruel treatment for love's sake!

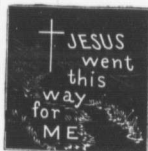
Uncover a second frame. More yellow marks for a halo. One straight mark for Pilate. Pilate has called Jesus into the court-room to talk with him alone. He wants to know if Jesus is a bad man. Paraphrase the conversation between the two as given in John 18, 33-38. Tell that Jesus can read Pilate's heart. He can see the black sin in it, but he is just the same patient, holy, loving Jesus in the presence of sin as elsewhere. Pilate feels his purity and power and speaks gently to him.

Inside the third frame print "No Fault." More marks for angry men. One longer mark for Pilate. Ask why the Jews are so angry? Show that it is sin which wants to get rid of Jesus. Help children to see that the presence of good always makes people who love sin angry.

A naughty child does not like to think that Jesus is near.

Here is another picture. Jesus has gone to Herod's palace, led through the crowded streets bound like a criminal. Here is a little crown to stand for Herod the king. Here are Herod's soldiers. On this side the angry priests and elders of the Jews are talking very harshly about Jesus. They want Herod to say that he must die. Picture Jesus standing silent, answering none of Herod's questions, because he knew that Herod did not want to know the truth. Jesus knows when we are not in earnest.

Uncover another frame. Here is Herod again. His soldiers are here too. They are laughing very loud. Why do they laugh? What do these yellow marks mean? Yes, Jesus is still here. See, they have put a gay robe upon him, and they are calling him a king in mocking tones. What cruel, insulting words they speak! And now they say he must go back to Pilate, wearing this gay robe to show that he pretends to be a king.



Use flat crayon to make the path. About the cross put rays of light. All along this path Jesus could see the end. He knew that pain and death were waiting for him. Why did he go this way? Sing softly, "Jesus loves me, he who died, Heaven's gate to open wide."

Jesus went this hard way for my sake. He knows I could not enter heaven's gate with sin upon my soul. So he bore all the cruel shame and sorrow to bear away my sin!

## OPTIONAL HYMNS.

Majestic sweetness sits enthroned.  
Weeping will not save.  
Just as I am.  
Freely for me.  
Take my life.  
O could I speak.  
My hope is built.  
All my doubts.  
I will sing for Jesus.  
Am I a soldier of the cross,

## The Lesson Catechism.

[For the entire school.]

1. What was the first false charge that the Jews made to Pilate against Jesus? **He perverted the nation.**
2. What was the second? **He forbade them to pay tribute to Caesar.**
3. What was the third? **He claimed to be Christ a king.**
4. What did Pilate say after examination? **I find no fault in this man.**
6. To what other ruler did he send Jesus? **To Herod of Galilee.**

## CATECHISM QUESTION.

6. Who is the Holy Spirit?  
The Holy Spirit is the third Person in the blessed Trinity, one in the Godhead with the Father and the Son. Baptizing them into the name of the Father and of the Son and of the Holy Ghost.—Matthew xxviii, 19.

A. D. 30.]

## LESSON VII. JESUS CONDEMNED.

[Nov. 16.]

GOLDEN TEXT. For the transgression of my people was he stricken, Isa. 53, 8.

## Authorized Version.

**Luke 23. 13-25.** [Commit to memory verses 20-22.]  
 13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death unto him.

16 I will therefore chastise him, and release him.  
 17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barab'bas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Je'sus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

## Revised Version.

13 And Pilate called together the chief priests and 14 the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people; and behold, I, having examined him before you, found no fault in this man touching those 15 things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us: and behold, nothing 16 worthy of death hath been done by him. I will 18 therefore chastise him, and release him. But they cried out all together, saying, Away with this man, 19 and release unto us Bar'rab'bas: one who for a certain insurrection made in the city, and for murder, 20 was cast into prison. And Pilate spake unto them 21 again, desiring to release Je'sus; but they shouted, 22 saying, Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will 23 therefore chastise him and release him. But they were instant with loud voices, asking that he might 24 be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for 25 should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Je'sus he delivered up to their will.

**TIME.**—Thursday midnight, April 5, A. D. 30.  
**PLACE.**—Court of Pilate, Jerusalem. **RULES.**—Same as before. **DOCTRINAL SUGGESTION.**—The moral purity of Jesus.

## HOME READINGS.

- M. Jesus condemned. Luke 23. 13-25.  
 Tu. Pilate's fear. Matt. 27. 17-26.  
 W. Scourged by Pilate. John 19. 1-7.  
 Th. Delivered to be crucified. John 19. 8-16.  
 F. Reminder of the sin. Acts 3. 13-18.  
 S. Without a cause. John 15. 17-25.  
 S. Perfect through suffering. Heb. 2. 1-10.

## LESSON HYMNS.

- No. 7, New Canadian Hymnal.  
 Crown him with many crowns.  
 No. 15, New Canadian Hymnal.  
 The head that once was crowned with thorns.  
 No. 5, New Canadian Hymnal.  
 All hail the power of Jesus' name!

## QUESTIONS FOR SENIOR STUDENTS.

1. **Innocent**, v. 13-17.  
 Was Christ brought before Pilate in daylight?  
 Did Pilate really desire to release Jesus?  
 Had he power sufficient to do it and retain his dominion in spite of the priests?  
 What led to his hesitation and his ultimate yielding?  
 What woman sent Pilate a message concerning Jesus?  
 If Jesus was innocent had Pilate any right to chastise him?  
 Was any wrong or error of any degree ever proved against Jesus?  
 2. **Rejected**, v. 18-23.  
 What is known concerning Barab'bas?  
 Was that his name or his surname?  
 What does it mean?  
 What special reasons may the priestly party have had for asking for his release?  
 Why may the release of Barab'bas have been particularly objectionable to Pilate?  
 Was this crowd, who shouted, "Crucify him," the

same that had greeted Jesus with delight on the first day of that week?

Does PILATE show strength or weakness of character by his persistence?

In what quaint sense is the word "instant" used in the 23d verse?

3. **Sentence**, v. 24, 25.  
 What sentence did Pilate pass on Jesus?  
 Of what crimes had Barab'bas been guilty?  
 Did Pilate lessen his moral responsibilities by his weak efforts to be good?

## Practical Teachings.

Our first impulses are very apt to be wrong, for they are frequently caused by sudden pleasure or pain, which outruns our judgment. But our first judgments are apt to be right. What is called the "sober second thought" is very apt to be the cowardly or sordid thought.

Majorities never make wrong right. The best men while doing their best deeds have nearly always been in the minority, even in secular matters. Columbus and Galileo and William Lloyd Garrison stood almost alone, and Luther and Fox and Wesley were held in nearly universal contempt while performing their most heroic services for God.

More men go to ruin because their hearts are weak than because their intellects are weak. It is of great importance that we should know the right doctrine; but are you to-day living up to the best doctrine you know?

After all, there are thousands of bright-faced young people who to-day are making precisely the same choice made by this tumultuous Jewish mob. Barab'bas stands for the baser idea of a self-centered life; Jesus stands for self-sacrificing devotion to God and humanity. Each one of us has to make his choice between these two opposite phases of character. Which are you choosing?

## Hints for Home Study.

1. Write down the five successive efforts that Pilate made to release Jesus?  
 2. Find, if you can, certain previous misdeeds of Pilate which probably led to his cowardice in the presence of the priests on this occasion?  
 3. Find all you can about Barab'bas, and especially the possible facts that may have led to the choice of him by the priests.  
 4. Read repeatedly the narratives of the successive trials of Christ given by the other evangelists, and supply the omissions of Luke.  
 5. Think out a reason, if you can, for the existence of a custom so contrary to our ideas of justice as the releasing of criminals on festival occasions.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Innocent, v. 13-17.**  
 Whom did Pilate call together?  
 What charge had they made against Jesus?  
 What was Pilate's answer to the charge?  
 What was Herod's judgment of the case?  
 What says Peter about his innocence? 1 Pet. 2. 22.  
 What then did Pilate propose to do?  
 Of what custom did he hope to take advantage?
- 2. Rejected, v. 18-23.**  
 What demand did the people make?  
 Who persuaded them to make this demand? Matt. 27. 20.  
 Who was Barabbas? ver. 19; see John 18. 40.  
 What did Pilate wish to do?  
 What did the people say about Jesus?  
 What was Pilate's reply?  
 How did his words affect the people?  
 Whose wishes prevailed?
- 3. Sentence-d, v. 24, 25.**  
 Against whom did Pilate render sentence?  
 Whom did he release from prison?  
 What did he do with Jesus?  
 What says the GOLDEN TEXT about this sentence?

## Teachings of the Lesson.

Where in this lesson are we shown—

1. The weakness of a lie?
2. The power of truth?
3. The power of prejudice?

## Home Work for Young Bereans.

Find how many successive trials Jesus had;  
 Why the Jewish authorities were compelled to hand Jesus over to Pilate for punishment;  
 Which of all the Herods this was.

## General Statement.

The incidents of this lesson follow closely those of last Sabbath. The time was Thursday at midnight or very shortly after, and the place Pilate's palace.

## EXPLANATORY AND PRACTICAL NOTES.

**Verses 13, 14, 15, 16.** Called together. A formal call. Pilate intended now to liberate Jesus. He thought the argument that before Herod he had also seemed faultless would prevail. (1) *But men live under the coercion of their own past acts.* He shows pusillanimity from the outset. If Christ was innocent, why should he be chastised? If Christ was guiltless, why place him on a par with Barabbas? If Pilate was governor, how could he wash his hands of responsibility? Read Isa. 53. 5. (2) *Men often unconsciously—but of their own free will—fulfill prophecy.* Chief priests, etc. He confronted the leading accusers of our Lord. **Ye....I.** You have made the charge; I, after careful examination, have disproved it. **Nor yet Herod.** This shows Pilate's weakness. A strong man would have felt no need of corroboration.

**17. Of necessity.** This concession was thoroughly Roman in character.

**18, 19. Barabbas.** The Sadducean priests suggested this name to their howling hirelings. Who he was we do not certainly know. His surname signifies either "son of a distinguished father," or "son of a great rabbi." His real name seems to have been Jesus, so that when Pilate gave the mob its choice it was between Jesus the rabbi's son and Jesus the son of God. All that we know concerning him is learned from Mark, Luke, and John. He had led insurgents in the city, and had committed murder. If, as is probable, the tumult in which he took part was the riot caused by Pilate's appropriating money from the treasury of the temple to construct an aqueduct, we can easily see why he would be a hero with the priests and a formidable rival of Jesus in the favor of the people.

**20, 21. Spoke again.** He had made his formidable

## QUESTIONS FOR YOUNGER SCHOLARS.

- What did Pilate think about Jesus? That he was innocent.  
 Whom did he call before him? The chief priests and rulers.  
 What did he say neither he nor Herod could find? Any fault in Jesus.  
 What did he say he would do? Chastise him and let him go.  
 What was always done at the time of the passover? A prisoner was set free.  
 Whom did the Jews ask to have set free? Barabbas. Who was Barabbas? A robber and a murderer.  
 What did they ask Pilate to do to Jesus? To crucify him.  
 What did Pilate ask? What harm Jesus had done.  
 What did Pilate then do? He gave Jesus to be crucified.  
 Whom did he release to the Jews? The wicked Barabbas.  
 What did Pilate show himself to be in this? Both weak and wicked.  
 Why did he give Jesus up to the Jews? He feared them.  
 To whom did he fear they might complain of him? To the Roman emperor.  
 Upon whom did he try to put the blame of Jesus's death? Upon the Jews.

## Words with Little People.

To choose is a solemn thing. The Jews chose a robber and murderer, instead of the pure and holy Jesus. Jesus has chosen us to be his dear children. Shall we not choose him to be our dear Saviour?

## Whisper Prayer.

Lord, teach us how thy way to choose,  
 Nor ever dare thy call refuse.

ble speech. He now expostulates. **Crucify him.** This frantic cry would never have been heard if Pilate had been strong morally.

**22, 23.** Pilate now very earnestly strove to release Jesus; but his injustice in other years made him now afraid of these malicious priests. The steps he took to secure the acquittal of our Lord have been thus tabulated: 1) Announced his innocence. 2) Sent him to Herod. 3) Offered to release him as a boon. 4) Offered to punish him by scourging instead of by crucifixion. 5) Appealed to compassion. It is worthy of note that Pilate's great patron at the Roman court—Sejanus—through whose interest Pilate's appointment had been secured, was now falling into disfavor, so that the Roman governor felt himself at the mercy of these priests. An accusation of high treason, which these ruthless men might readily make, would be fatal. **Prevailed.** The four gospels should be carefully compared. From the other evangelists we learn of the scourging, the mock homage of Pilate's Roman soldiers; the clothing him with a scarlet robe and a crown of thorns (probably those who so arrayed him honestly regarded him as a lunatic, and in that hard-hearted age no one had pity for those whose minds were distorted); the bringing him out to the multitude ("Behold the Man:"); Pilate's terror on hearing that he was the Son of God; Pilate's washing his hands; the exclamations, "Behold your King!" and "His blood be on us and our children!" and the re-clothing of Jesus in his own garments.

**24, 25. Gave sentence.** So that in spite of his impulses toward justice and mercy Pilate becomes guilty of the murder of the Son of God. (3) *Moral weakness is wickedness. Seditious.* Local rebellion.

## CRITICAL NOTES.

Brilliant as Pilate's solution of his dilemma may have seemed to himself at first sight, he soon found it to have been the one fatal step by which he had put himself in the power of the Sanhedrin. When he consented, simply in obedience to the clamorous demand of the Jewish rulers, to do Jesus the injustice of remanding him to a new tribunal after having already pronounced him innocent, the members of the Sanhedrin clearly foresaw that they would be able by dint of renewed turbulence and menace to compel him to yet further outrage his own conscience and inflict still grosser injustice upon the defenseless prisoner.

Naturally enough, therefore, when Pilate proposes to advance another step in trampling on the rights of the one whom he has three times declared to be innocent, and shows himself willing at their bidding to apply the cruel scourge and fasten upon him the stigma of condemnation, and only spare him his life by the customary act of passover clemency, the Jewish leaders shrewdly refuse the compromise, and demand that Jesus be forthwith condemned to the cross. Pilate's passionate reiteration of Jesus's innocence is of no avail, for he has already convinced them of his cowardice and weakness of will. Luke succinctly but significantly says "their voices prevailed," and he yielded "to their will."

And so it was that the strange prophecy of Jesus (18, 32), which Luke had said his disciples could not understand, namely, that he should be delivered to the Gentiles, and that they should mock and scourge and kill him, was fulfilled.

**Verse 13. Called together.** He had a new proposal to make to them, now that Herod had sent Jesus back. **The people.** The project for releasing Jesus he supposed would gratify the people before whom he had also (ver. 4) already declared his innocence. **Perverting.** He employs a somewhat milder term than that his accusers had used in verse 2. **I.** You profess to have done so, but I have not. **Before you.** The Greek makes these words emphatic. They were witnesses that Pilate had not neglected his duty in examining the prisoner. **In this man.** Note the grave and formal way in which these words are repeated. **Those things.** Those political offenses.

**15. Herod.** Who might be supposed to have a better knowledge than he himself had as to the prisoner's work in his own domains, and who, moreover, was personally interested in suppressing any rival claim to his throne, **sent him back.** Without sending with him any sentence or even recommendation. **And behold.** Observe how Herod again emphasizes the innocence of Jesus. **By him.** The translators of the Authorized Version evidently misunderstood the meaning of the construction and referred the word "him" to Herod.

**16. Chastise.** This cruel and barbarous punishment was by Roman law made a part of the awful torture of crucifixion. The naked back of the prisoner, bent across a pillar of stone, was lacerated by blows from a bundle of thongs loaded with sharp pieces of metal and other hard substances. Death was sometimes the immediate sequel of this inhuman practice. Pilate hoped that this cruelty would satisfy the more violent and awaken the pity of the more moderate members of the Sanhedrin. **Release.** The word is used in a technical sense to denote not a discharge on the mere choice of the procurator, but the exercise of a right which custom restricted to the passover season; just as on Thanksgiving Day custom accords to the governor of Massachusetts the right to pardon two prisoners without the action of any court. The conjunction "therefore" joins

"release" to "nothing worthy of death," etc. In other words, Pilate says, His innocence warrants my discharging him as a favor to the people.

**17.** This verse is wanting in several important Greek manuscripts, and in others is found after verse 19. It was probably inserted from the other gospels to explain the sense of the word "release." (Ver. 16.)

**18. Cried out all at once.** The Jewish rulers used their influence with the common people to induce them to refuse the favor offered to them. Pilate's perplexity was meanwhile increased by a warning message from his wife. (Matt. 27. 19.) **Away with this man.** Put him out of the way; we do not want him released.

**19. Insurrection.** A futile attempt to resist Roman authority. The Jewish leaders who had hitherto professed great jealousy for that authority, now ask special favor for one who had been convicted of dishonoring it. **For murder.** Luke tells us later (Acts 3. 14) how Peter afterward charged the Jewish authorities with this wicked inconsistency, "Ye denied the holy and righteous One and asked for a murderer to be granted unto you." Barabbas had fallen in with, while Jesus had strenuously opposed, the popular passion for political supremacy.

**20. Spake unto them again.** Repeated the proposal of verse 16. The Greek indicates greater vigor of utterance. **Desiring.** The "willing" of the Authorized Version disguises the meaning; Pilate was eager to have the people demand the release of Jesus.

**21. Shouted.** The Greek verb indicates a continuous shouting without waiting for a reply. **Cruelly, cruelly.** Do not release, but crucify. This cry is the more explicable when we remember that Jesus had disappointed all political expectations (24. 21), had seemed powerless to resist civil authority, and had been tried by the highest court and declared guilty of the awful sin of blasphemy. Jesus had come to his own, and as he foresaw at his temptation, his own had received him not.

**22. The third time.** Verses 4 and 14. **What evil?** Pilate wishes once more to hold up before them the flagrant injustice of their demand. It is a futile appeal from one guilty conscience to other consciences even more guilty. **I will chastise him.** This he soon ordered to be done. Note the omissions of Luke here: 1. The scourging. 2. The mockery of the soldiers. 3. The exhibition of Jesus to excite compassion. 4. The new charge of blasphemy, increasing Pilate's fear. 5. Pilate's deepening awe of Jesus. 6. The menace concerning treason to the emperor. 7. Pilate's taunt, "Behold your King!" (John 19. 1-12.)

**23. Loud voices.** Luke's account is peculiar in emphasizing the noisy vociferation of the crowd. Indeed, he makes this one of the influential factors in procuring the decision, for he adds: **Their voices prevailed.** Overcame all opposition from Pilate, John, who was an eye-witness, mentions increasing fear and awe aroused by further conversation with Jesus by a new charge of blasphemy, and especially by a dangerous threat of complaint to the emperor.

**24. What they asked for.** Instead of what he had three times declared was just.

**25.** With solemn and pathetic recapitulation Luke sets the weakness of Pilate as a judge and the heartlessness of the Jewish people in the strongest light.

## The Lesson Council.

**Question 7. Has Pontius Pilate any imitators at the present time?**

The Scripture narrative shows us Pilate's character

and conduct under two aspects, the first as regards our Lord himself, the second as regards his enemies. In his conversation with our Lord, Pilate showed insincerity. He asked information of his prisoner, but gave no heed to the answer. In his dealings with our Lord's accusers he showed moral cowardice, for although convinced of the innocence of the prisoner he could not summon up courage to brave the displeasure of the people and set him free. His successors in the present day are, 1) those who seek information concerning the way of God, but take no heed to walk in it; 2) those who see plainly what their duty is, but who, through fear of others, neglect it and go the contrary way.—Sarah G. Stock.

Politicians who submit to the domination of the sultan are the modern Pontius Pilates.—Henry A. Buchteitl, D.D.

1. Pilate was unscrupulously cruel. Witness the affair of the *Scarii*. He had no partiality for the Jewish people and laws. Witness the intrusion of the imperial standards into the temple. 2. Like other Roman procurators he was ambitious and covetous. Policy dominated him. He crucified Jesus knowing that he was innocent and pure. He thought the security of his own power demanded this. Sejanus, his protector at court, was toppling toward his fall. He sought to prevent complaints against his administration being sent to the emperor. He thought himself secure when Herod was placated and the Sanhedrin appeased. Alas, for human calculations! Complaints were made—most probably by Herod—and he was banished. 3. Men of our time who sacrifice duty to policy are imitators of Pilate. Men who support known, confessed, and flagrant iniquity for the sake of votes are imitators of Pilate.—W. D. Godman, D.D.

Pontius Pilate has imitators to-day in all those who through fear of loss or love of gain neglect to use the victim in their hands for the protection of the innocent victims of wrong, and in all those who fail to realize that promotion brings corresponding responsibility. They can be found not only on thrones and among officers of state, but in pulpits and in classrooms; and they swarm around the ballot-boxes, where they try to wash their hands in the dirty pool of primary rule or convention decrees. Let every true soldier of the cross fight to the death before Jesus is delivered over to the will of his enemies.—Dr. M. M. Parkhurst.

## Analytical and Biblical Outline.

### Pilate's Spirit in Relation to Jesus.

#### I. A CONTEMPTUOUS SPIRIT.

*Art thou the King of the Jews?* Luke 23. 3.

"God hath chosen the weak things." 1 Cor. 1. 27.

"The world knew him not." John 1. 10.

#### II. AN UNBELIEVING SPIRIT.

*What is truth?* John 18. 38.

"Christ crucified... foolishness." 1 Cor. 1. 23.

"What will this babbling say?" Acts 17. 18.

#### III. AN IRRESOLUTE SPIRIT.

*He sent him to Herod.* Luke 23. 7.

"Every man shall bear his own burden." Gal. 6. 5.

"I, the Lord, search the heart." Jer. 17. 10.

#### IV. A COMPROMISING SPIRIT.

1. *Have found no fault in this man.* v. 14.

"Innocent of... this just person." Matt. 27. 24.

2. *Will therefore chastise him.* v. 16.

"Not follow to do evil." Exod. 23. 2.

#### V. A MAN-FEARING SPIRIT.

*Willing to content the people.* Mark 15. 13.

"Thou art not Caesar's friend." John 19. 12.

"The fear of man bringeth a snare." Prov. 29. 25.

#### VI. AN UNPRINCIPLED SPIRIT.

*Pilate gave sentence.* v. 24.

"Your hands are defiled with blood." Isa. 59. 3.

"Thy princes are rebellious." Isa. 1. 23.

## Thoughts for Young People.

### Moral Cowardice is Sin.

1. *It is always safe to do right.* Even skeptics have observed that there is a power in the universe that makes for righteousness. Pilate was frightened by the threats of a few priests, and did not dare to do what he clearly saw was his duty.

2. *Past sins tend to present cowardice.* Pilate had been unjust and rapacious, and that gave these men undue power over him in this climactic hour.

3. *Moral cowards try to shift responsibility.* Pilate had no right to send Jesus to Herod or to give the clamorous Jews their choice between the liberation of Jesus and Barabbas. He had the power to legally justify Jesus, and should have done so.

4. *Moral cowards appeal to votes for decisions of right.* We, as citizens of a republic, should never forget that majorities of themselves never make right. A majority vote is the best scheme yet devised for arranging political matters that are not moral; but no vote can make right that which is wrong.

## Lesson Word-Pictures.

He is waiting, the Roman ruler, expecting any moment the arrival of the chief priests, the rulers, and the people in one clamorous crowd. Hark! Do you not catch a nearing sound as of feet stirring and shuffling, a growing murmur, too, of voices—not pleasant, happy voices, but angry, contentious, threatening? And Pilate knits his forehead, scowls, shrugs his shoulders, and mutters, "The fanatics, they are coming!"

Yes, they meet once more, this Roman ruler and those rows of Jews' faces, wrathful, vindictive, blood-thirsting. He begins to speak: "Ye have brought—" He looks at them contemptuously. "This man—"

He pauses. He looks aside. Who is it standing there, his face so pale, his hands bound, his form drooping, the marks of grievous, insulting blows still upon him, and yet amid it all a king, noble, majestic, yet to triumph? Pilate is still looking. Does he realize that "this man's" fate is held in his hard, judicial hand, that Pontius Pilate can strike off those bonds, or give it to ge erations—all the world over—to say, "suffered under Pontius Pilate?"

"This man!" Yes; his very face is a thing one word from Pilate will decide. The Jews know this. Knowing it, those dark, passionate faces, with hooked noses like vulture-beaks, reach forward eagerly to seize the prey Pilate's hands can throw them.

But he goes on to declare that he has "found no fault in this man." What? Watch those Jews! See the thunder-clouds of hate and violence blackening in their faces! "No fault?" He said that, and he also says this: "I will therefore chastise him and release him."

"Release?" Hark! How the thunder breaks out of those clouds! What a roar of condemnation!

"Away with this man, and release unto us Barabbas?"

Barabbas? What! That man who is said to show blood on his hands, a man held in chains, charged with

edion, called a murderer? O, the distance between the two choices, character reaching up like white Alpine summits into the glory of heaven, character falling away like gloomy gorges, sinking toward the shadows of hell! And the Jews would send the former to the cross! Pilate lifts his hands. He remonstrates. His words are only a match to fire the magazine. In one distinct, mad, hoarse, devilish demand, the cry is raised, "Crucify him! Crucify him!" It is a prolonged howl without reason, without mercy. Pilate again would breast this demand. He raises his voice in protestation. He says he will chastise Jesus and let him go. No, no, it cannot, must not, shall not be. It is only a pack of hounds before the Roman ruler. They have scented the blood of their victim. Wilder, louder, fiercer is their bay, and upon his tracks still closer, harder, hotter, do they press. The vacillation of the Roman ruler is yielding before their onset. He looks once more at the pale face, the drooping form, the bound hands, the silent figure of the Man of sorrows, and yields to the hounds their victim.

#### By Way of Illustration.

*Trial of Poly carp.* Poly carp, who was a disciple of St. John, seems to have caught the Christ-spirit under persecution. When he was arraigned for trial the proconsul said, "Reproach Christ, and I will release thee." Poly carp, looking up toward heaven, said, "Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?" "I have wild beasts," said the proconsul, "and I will expose you to them unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Poly carp, "with the fire which burns only for a moment, and are yourself ignorant of the fire of eternal punishment reserved for the ungodly." Soon after, being bound on the burning stake, he thanked God for the honor of the martyr's fate.

*Innocence is fearless.* Cato the elder was a man of great integrity. This brought him eminence. He was fifty times accused and acquitted. Finally, when an old man, he was called to trial; he asked that his bitterest enemy, Tiberius Gracchus, should be appointed his judge. Even he declared him innocent.

*Golden Text.* A little girl asked her mother, who had a withered hand, how it became so deformed. The mother said, "When you were a baby lying in your cradle it caught fire, and in rescuing you my hand was burned." Thus shall it be when we clasp the wounded hand of our Redeemer. We shall remember that he was bruised for our iniquities; that he was wounded for our transgressions.

A young man who was employed in a telegraph-office in England became greatly distressed in mind over his sins. He did not know how to find peace. One morning he was lifting up his heart in secret, and saying, "God be merciful to me a sinner," when there was a call at the wire. He saw that it came from the mountains of Windermere. There was the address and then these words: "Behold the Lamb of God, which taketh away the sin of the world." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This and the name was all. A strange message to send by telegraph. The explanation was that a servant-girl wrote her pastor, who was on a vacation, asking him the question, "What must I do to be saved?" He had no time to reply by

letter, and so sent the telegram. Those two texts opened the gate-way to peace for the girl and the young man in the office. He called it a telegram from heaven.

#### The Teachers' Meeting.

Make a word-picture of this scene, explaining peculiar "manners and customs" alluded to: a) Custom of releasing criminals; b) probable reasons for the sympathy of the people with Barabbas; c) facts and customs which made possible this disorderly conversation of Pilate with the priests and the mob. . . . Character lessons: a) Every compromise with sin is sin; b) nothing good can be done without will-power consecrated to God; c) the choice made by these people showed their character—Jesus stood for love and self-sacrifice, while Barabbas stood for lawless, murderous selfishness; Barabbas came nearer to their hearts' ideal than did Jesus; d) there is no fault in Jesus; Pilate's verdict is the verdict of the ages. . . . With these and other portrayals of character personal application will be easy: Have we ever compromised with evil like Pilate, or by our half-heartedness shown the foes of Jesus how easy it would be to defeat his champions? Have we allowed our baser natures to clamor for his crucifixion, or made choice of a lower ideal, or given him the homage of our praise while rejecting him in our hearts?

#### References.

FREEMAN. Ver. 17: The prisoner released, 723. . . FOSTER'S CYCLOPEDIA. Prose, 722, 715, 224-232, 6980 8439, 3476, 6614, 6615, 5414, 11735, 7132, 7123, 3259, 6622, 11628, 3375; Poetical, 3293, 3616.

#### Blackboard.



**DIRECTIONS FOR COLORS.** The words "Thorn-crowned" to be dark red; the crown of thorns to be brown, tipped with bright red, and green for the leaves; the words "Stricken" and "Shamed" to be white, and with the lower parts of the letters changed to red; the words "For Me" in white. "Though [my] sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." For my transgression was he stricken, by his stripes I am healed, and for me he endured the shame.

#### Primary and Intermediate.

**LESSON THOUGHT. About Choosing.**  
Print in large letters on the board "Jesus," "Barabbas," one on either side. Question concerning Jesus, and draw from the class that he was pure, holy, lov-

ing. With yellow crayon make little rays of light around the name "Jesus," and print "Pure," "Holy," "Loving" in the rays.

Tell who Barabbas was. What do actions show? Yes, the kind of person one is. Barabbas showed by his acts that he was the child of Satan. He was a thief and a murderer. He had been arrested and tried and condemned to death. Now he was in prison waiting for the day of his death. Print around his name "Evil," "Cruel," "Hateful."

*The Lesson Story.* Jesus was before Pilate again. Pilate had said he could find no fault in him. Now he told the priests and rulers again that Jesus had done nothing for which he ought to die. He said he would chastise him and let him go. He thought this would satisfy the Jews, who hated Jesus. Then it was the custom to let some prisoner go free at the time of the pass-over. So Pilate thought the Jews would not complain if Jesus were the one chosen.

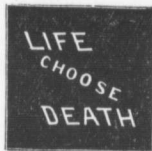
Hark! do you hear the loud cry, "Away with this man and release unto us Barabbas?" The Jews were choosing what they would have. Jesus is life; they chose death. Jesus is light; they chose darkness. Jesus is goodness; they chose evil. Why?

Pin up a picture of a beautiful bird. By its side an ugly toad, or snake. Which pleases the more? Show the difference in the two. The bird loves the free, bright air and sunshine; the other seeks the cold earth and dark places in which to hide away. The bird has a beautiful song to make us glad; the other can do nothing to give pleasure, for it loves and seeks only the low and coarse things.

Were the Jews who chose Barabbas like the birds? No. They liked best the vile and hateful. They scorned the good and pure, and wanted to get it out of their sight.

Talk about the choices children make. Show that every day they are choosing between good and evil, as the Jews chose that day. The Jews saw Jesus before, and children do not, unless they love him and pray to him. Then they see him with the eyes of the soul. Teach that Satan stands ready to make us think that evil is good. But he can never deceive those who pray to be led in the right way and who are willing to walk in it when they see it.

Now the Jews had made their sinful choice. The next cry was, "Crucify him, crucify him." They had refused the good, and wanted to put it out of their sight. Tell how the weak and wicked Pilate let them have their way, though he felt sure Jesus was innocent. Pilate chose self. It was easier for him to let the Jews have their own way.



Below "Jesus" print in large letters "Life." Below "Barabbas" print "Death." Between the two "Choose."

Teach that we may choose now who shall be our Master. Godness leads to life, evil to death. The child who chooses good now, and every day asks God to help him see the right,

will have help from heaven. The good angels will touch his eyes so that he can see what will please God and what will please Satan.

Teach solemnly and tenderly that Jesus chose the way of the cross for our sakes. Shall we not choose the good way for his sake?

#### OPTIONAL HYMNS.

Tell me more about Jesus,

Love divine.

Forever here my rest,

Look up,

I lay my sins on Jesus,

More love to thee,

I thirst, thou wounded Lamb,

Lord, at thy mercy-seat.

Yield not to temptation,

Dare to do right,

Take up the cross.

#### The Lesson Catechism.

1. Whom did Pilate call together? **The chief priests, rulers, and people.**
2. What did he say concerning Jesus? **I have found no fault in this man.**
3. What did Pilate say he would do? **Chastise him and release him.**
4. What did the mob cry out? **Crucify him, crucify him.**
5. Whom did the Jews prefer to have released? **Barabbas, a murderer.**
6. What did Pilate finally do? **Sentenced Jesus to death.**

#### CATECHISM QUESTIONS.

7. Is the Person of the Divine Spirit often mentioned in Scripture?  
**Yes; from the beginning of the Bible to the end, but especially in the New Testament.**
8. How is He generally spoken of?  
**Sometimes as a personal Agent, and sometimes as an influence or gift coming down from God?**

A. D. 30.]

#### LESSON VIII. JESUS CRUCIFIED.

[Nov. 23.]

**GOLDEN TEXT.** The Lord hath laid on him the iniquity of us all. Isa. 53, 6.

##### Authorized Version.

**Luke 23, 33-47.** [Commit to memory verses 33, 34.]

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in

##### Revised Version.

- 33 And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the 34 left. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments 35 among them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is 36 the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save

letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged rallied on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly: for we received the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom.

43 And Je'sus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

38 thyself: And there v as also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged rallied on him, saying, Art not thou the Christ? save

40 thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing

41 thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds:

42 but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy king-

43 dom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45 the sun's light failing: and the veil of the temple was rent in the midst. And when Jesus had cried with a

46 loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the

47 ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

**TIME.**—Friday, April 6, A. D. 30. **PLACE.**—Calvary—outside the city walls. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The sacrificial death of Christ.

#### HOME READINGS.

- M. Jesus crucified. Luke 23, 33-38.  
 Tu. Jesus crucified. Luke 23, 39-47.  
 W. The path of sorrow. Luke 23, 26-32.  
 Th. The parted raiment. John 19, 13-27.  
 F. Forsaken of God. Psa. 22, 1-8.  
 S. The pierced side. John 19, 31-42.  
 S. The sin-bearer. Isa. 53, 7-12.

#### LESSON HYMNS.

- No. 305, New Canadian Hymnal.  
 When I survey the wondrous cross.  
 No. 306, New Canadian Hymnal.  
 Behold the Saviour of mankind.  
 No. 307, New Canadian Hymnal.  
 Alas! and did my Saviour bleed?

#### DOMINION HYMNAL.

Hymns, Nos. 174, 173, 175.

#### QUESTIONS FOR SENIOR STUDENTS.

- The Man of Sorrows, v. 33, 34.**  
 Where was Calvary?  
 Who crucified Jesus, the Romans or the Jews?  
 Who were the "malefactors?"  
 What prophecy was fulfilled by the utterance of the prayer mentioned in ver. 34? See Isa. 53, 12.  
 Was this prayer for the Roman soldiers only, or for all his enemies?  
 What long endurance of pain and strain was added to the physical terrors of crucifixion in the case of Jesus?  
 Why was his raiment parted? See John 19, 23, 24.  
 Did those who crucified Jesus know that he was the Son of God? See Acts 3, 17; 1 Cor. 2, 8.  
 What can you tell about the site of Calvary?
- The King of the Jews, v. 35-38.**  
 What was the attitude of the common people during the hours of Christ's crucifixion?  
 Who heaped insults on the divine Sufferer? See vers. 35, 36, 39.  
 What great truth did the rulers unconsciously speak?  
 Why was it impossible for the Christ to at once save others and save himself?  
 In what sense was Jesus King of the Jews?  
 Why had Pilate written the peculiar superscription given in ver. 38?  
 Why was it written in three languages?
- The Son of God, 39-47.**  
 What class of persons only were punished by crucifixion?  
 What did Matthew and Mark say of the reviling of the malefactors?

How did the penitent thief show his contrition?

What did he mean by this prayer?

What was probably understood by the by-standers from Jesus's promise?

What was the occasion of the mysterious darkness?

What other wonders occurred to terrify the people in Palestine? See Matt. 27, 51-53.

What was the last prayer of Jesus?

What was the testimony of the centurion?

#### Practical Teachings.

Jesus prays for his enemies. When we fight ours we

follow Barabbas's example, not that of Jesus. "Let him save himself." But he could not; and neither can any one who treads in his footsteps.

They rallied on him. So has the world ever since. So it does to-day. Wherever a man or a woman stands out boldly against specific sin it rails and blasphemous.

"This is the King." This was literally true. John, who may have himself read this superscription, lived to see in vision the armies of the sky hail Jesus in triumph as King of kings and Lord of lords. And what John saw in vision is already beginning to be a realized fact.

#### Hints for Home Study.

- In this lesson are recorded three utterances of Jesus. There were in all seven uttered on the cross. Read them. They are found in Luke 23, 34, 43; John 19, 26; Matt. 27, 46; Mark 15, 34; John 19, 28, 30; Luke 23, 46.
- Learn where Golgotha was and how the throng reached it.
- Find out all you can about the cross and how it was regarded by the Romans, how they used it for an oath, etc.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Man of Sorrows, v. 33, 34.**  
 Where was Jesus crucified?  
 By what other name is the place known? Matt. 27, 33.  
 Who were crucified with Jesus?  
 What prayer did Jesus offer?  
 What was done with his garments?  
 Who cast lots upon them? See John 19, 23, 24.  
 Why did Jesus bear this sorrow? (GOLDEN TEXT.)
- The King of the Jews, v. 35-38.**  
 Who looked on at the crucifixion?  
 Who derided Jesus on the cross?  
 What did they say?  
 What others mocked him?  
 What did they do and say?  
 What accusation was placed over Jesus?  
 In what language was this written? By whose order was this done? John 19, 9, 1.
- The Son of God, v. 39-47.**  
 Who now joined in railing at Jesus?  
 What did the man say?  
 What did the other robber say to him?  
 What did he then say to Jesus?  
 What answer did he get to his prayer?  
 What time in the day was this?  
 What occurred for three hours?  
 What happened in the temple at the ninth hour?  
 What did Jesus cry out?



What did he do?

What did the centurion do and say? Comp. Mark 15, 39.

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That God's word is sure to be fulfilled
2. That we ought to love our enemies?
3. That Jesus can save sinners?

#### Home Work for Young Brethren.

Learn how many times drink was offered to Jesus, and what he did each time.

How many times Jesus spoke while on the cross, and what he said each time.

#### QUESTIONS FOR YOUNGER SCHOLARS.

How did Jesus die? He was nailed to a cross. Where was the cross set up? At Calvary, near Jerusalem.

Who were crucified with Jesus? Two thieves. For whom did Jesus pray while on the cross? For his murderers.

How did the rulers of the Jews speak to Jesus? With mocking words.

What did they ask him to do if he was the Christ? To save himself.

Why did not Jesus save himself from death? He died to save others.

Who else mocked Jesus? The soldiers. What was written over his head? "This is the King of the Jews."

Who wrote this? Pilate. Who prayed to Jesus while on the cross? One of the thieves.

How did Jesus comfort him? By giving him what he asked.

What came upon the earth while Jesus was on the cross? A great darkness.

What was torn in the middle? The veil of the temple.

How long did the darkness last? From noon until three o'clock.

What then took place? The Saviour died on the cross.

#### Words with Little People.

What do we see when we look at the cross? LOVE. Love for the great and small, the rich and poor, the good and bad! Love willing to bear the cross! Love glad to lay down life for others! "Who shall separate us from the love of Christ?"

#### Whisper Prayer.

O that the little ones may know  
Why Christ the Lord has loved them so!

#### General Statement.

The crucifixion occurred on Friday afternoon. We should recall all the events that had been crowded into the hours since midnight—the trials before Annas, Calaphas, Pilate, Herod, and Pilate again; the cruel mockings and scourgings—and the preparation for these was the "agony in the garden!" No wonder Jesus's death came sooner than the by-standers expected.

### EXPLANATORY AND PRACTICAL NOTES.

**Verse 33. Calvary.** This place has not been certainly identified. There is no foundation in Scripture for the belief that it was a hill. It was "nigh unto the city," therefore outside the walls. The garden with the sepulcher owned by Joseph of Arimathea was there. It has been supposed by certain recent investigators to be near the "grotto of Jeremiah," north of the city, and to have been the common place of execution. **Malefactors.** The workers of evil. These "robbers" may, like Barabbas, have been insurgents, outlaws of fiery patriotism; and as Jesus was crucified on the charge of being a pretender to the throne they would all be classed together.

**34. Father, forgive them.** These words are supposed to have been uttered while the nails were being driven through the hands of our Lord. The prayer was offered for the Roman soldiers, for the Jewish priests, and for all the world which rejects Christ. There were seven utterances from the cross. This was the first. The others were, 2) the promise to the penitent thief; 3) care for his mother; 4) "My God, my God," etc.; 5) "I thirst;" 6) "It is finished;" 7) commending his spirit to his heavenly Father. (1) *The first and the last recorded prayers of Jesus begin with "Father,"* **Parted his raiment.** This was a precise fulfillment of prophecy, at the same time a most natural act on the part of the executioners, among whom the convict's personal property was divided. See John 19, 23, 24.

**35. Beholding.** Struck with awe. The popular heart did not sympathize with this execution. "The universal derision of what appeared to be such abject failure and humiliation greatly enhances our estimate of the faith of the dying robber."—*Farrar*.

**36, 37. Soldiers.** Pagans. They were probably eating their midday meal at the foot of the cross, and with brutal jocularly asked the dying Man to take a drink. **Vinegar.** Tart wine. **King of the Jews.** The Jews ridicule his claims as the Messiah; the Romans, his claims to be king. Evidently the awful darkness had not yet come on. Jews were detected everywhere in the ancient world. **A superscription.** It

was customary to thus label every crucified convict. They sometimes lingered for days suffering upon the cross. The title was written in black letters on a board smeared with white gypsum. **Greek** was the language of culture, Latin of government, and Hebrew of true religion; so that an expedient to which Pilate probably gave little thought becomes grandly emblematic. **This is the King of the Jews.** These are not the precise words given by the other evangelists; the difference probably arose from the various forms made necessary by these various languages.

**39. One of the malefactors.** During the early hours of the crucifixion both of these men had reproached Jesus. If he had in his early career drawn the sword for Israel's liberation how gladly would these outlaws have followed his standard! As the dull path continues one of them reviles our Lord. The silence of Jesus on the cross was exceptional. It was not unusual for the condemned to make long addresses to the crowd.

**40, 41. Dost not thou fear God?** Before whom thou soon shalt stand. **We indeede justly.** Each knew the other's guilt. **Nothing anis.** Even the Roman governor had said so.

**42, 43. Lord, remember me.** He asks for no special boon, but that when the Conqueror was crowned he should not be forgotten. **Thy kingdom.** Probably the penitent thief could not himself have adequately defined his faith. The Jews believed that the ancient fathers were to rise in the Messianic kingdom; he believes that Jesus is the Messiah, and hopes to rise with him. **To-day.** There was peculiar comfort in this. The poor thief would not then linger on in untold suffering for many days. **Paradise.** The garden of delight where the righteous dead were gathered.

**44-47. The sixth hour. Midday. Darkness.** During which remorse and horror prevailed through all the crowd. **Veil of the temple.** Doubtless the priests felt the full force of these terrible symbols. **The centurion.** Even the Roman officer in charge of the execution recognizes the divinity of the Sufferer.

## CRITICAL NOTES.

Our evangelist's account of the examination before Pilate was especially noteworthy, as we saw in the last lesson, for its emphasis on the persistence of the Jewish rulers in asserting the guilt of Jesus and on the persistence of Pilate in asserting his innocence. The evangelist preserves the same features of contrast in his account of the crucifixion, which forms the subject of our present lesson. On the one hand, the governor, yielding himself to the will of the Jewish rulers, expresses scorn for Jesus by the title he affixes to the cross which asserts his treason to Rome, and by causing two robbers, as fit types of all his would-be subjects, to share his punishment. The Jewish rulers, also the soldiers, and one of the crucified robbers taunt him in turn with having made false pretense to a dignity which now in the crucial hour he is unable to vindicate. On the other hand, the homage of the penitent robber who believes Jesus will come in his kingdom, the verdict of the centurion, the testimony of the darkened sky, and the rent veil of the temple, and, above all, the majestic meekness of Jesus himself, attest his true dignity as the Son of God.

Thus it was that the prophecy of Jesus touching the paschal significance of his death was fulfilled. His blood, like that of the innocent paschal lamb, was poured out as the token and pledge of God's new covenant with mankind.

**Verse 33. Called The Skull.** In Greek, *Cranion*. The name suggests an elevation which presents the profile of a human cranium. Such a slight eminence has been found north of Jerusalem near the so-called Grotto of Jeremiah. Latterly many have satisfied themselves that this, rather than the traditional place in the Church of the Holy Sepulcher and within the present wall of the city, is the true site. **There.** The use of this word betrays emotion on the part of the evangelist. There it was that the central event of all the evangelical history took place. **Crucified him.** Theophilus realized, as we do not, the awful significance of this technical legal term, since he had often witnessed, it may be believed, the infliction of a punishment which was in full vogue in his time. The weight of the body was sustained by a projecting peg, astride of which the prisoner was supported as on a kind of saddle (*sedile*). The hands and feet were nailed to the cross after the latter had been erected. It was one of the most cruel and horrible methods of torture which a diabolical ingenuity has ever devised. **Malefactors.** It is not improbable that they had been associated with Barabbas in insurrection and murder. (Mark 15. 7.) Their experience of bandits (Matt. 27. 39) would adapt them to active participation in so desperate an enterprise. It is evident that Pilate wished to cast a stigma upon Jesus in the eyes of the people by associating Jesus with these desperate adventurers as his would-be subjects in the kingdom he proposed to establish.

**34. And Jesus said.** Though this petition is wanting in two very important manuscripts the internal evidence for its genuineness is altogether satisfactory. **Forgive them.** It is commonly thought that these words must have been uttered just as Jesus was about to feel the awful pain of being nailed to the cross. The words would be most naturally applied to the soldiers, but might also include all who were responsible for what the soldiers were doing. **They know not what they do.** The sinner never knows the full consequences of his sin, either to himself or to others, but he knows and accepts enough to make him responsible. If the sinner persists in his sin he becomes

at last so hardened as to deliberately accept all the consequences of his transgression, however great. He becomes indifferent to the penalties of "eternal sin." (Mark 3. 29; Rom. 1. 32.) **Parting his garments.** Comp. John 19. 23, 24. The clothing of the prisoners was the perquisite of the soldiers who guarded the cross. The garments of Jesus had been removed before he was nailed to the wood. The distribution of the several articles of raiment was decided by the throw of dice. John sees in this a fulfillment of prophecy (John 20. 24); Luke, a token of the slight esteem in which the most momentous event of history was regarded by these soldiers.

**35. Beholding.** The Greek denotes eager attention, as in 10. 18; John 20. 12. The rulers have not yet given them the cue of mockery. **The rulers also.** Luke does not say that the people scoffed; the "also" may therefore refer to the conduct of the soldiers, which showed by act the scoffing spirit which soon expressed itself in words. (Ver. 37.) **He saved others.** They had said in dismay (John 11. 47), "What do we? for this man doeth many signs." He had saved the son of the widow at Nain, and Lazarus of Bethany. **Save himself.** Free himself from the nails which hold him to the cross, and defy the Roman guard. **The Christ of God.** The one whom he has anointed for Messianic work. **His chosen.** As specially chosen, he ought to show extraordinary endowments. They were as ill prepared as Peter and Satan had been to accept the divine ideal of a suffering Messiah. (Mark 8. 32; Luke 4. 12.)

**36. The soldiers.** They had driven the nails into his flesh; they now join the leaders of his own nation in adding new derision. **Vinegar.** Sourwine. An act of mock homage. They would have him drink with them the health of the King of the Jews. **King of the Jews.** This was intended as a thrust at his nationality as well as at his alleged political ambition.

**38. Also.** The title is regarded by Luke as still another token of derision, aimed by the Roman authority at Jesus. **Superscription.** As in Berlin the execution of a criminal is followed by the posting of bills in public, stating the name and accusation, as well as the date of the execution, so the Romans were accustomed to affix to the cross the name and the crime of the sufferer, for the more effectual warning of other transgressors.

**39. One... railed.** The narratives of Matthew and Mark to the effect that both robbers railed rest perhaps on reports which were less precise than those of Luke, who betrays no trace of a sudden change of mind on the part of the second robber. **Railed on him.** The Greek tense suggests continual and repeated utterances of scorn. **Art thou not?** Textual criticism has restored this more spirited form of utterance. **And us.** He had just heard the rulers say Jesus had saved others; and thus used the well-known compassion of Jesus as an instrument of torture. He well deserved the rebuke administered by his companion, whom he pretended to represent with the word "us."

**40. Dost thou?** "Thou" is emphatic; thou who art not a mere spectator like the rulers. Can you rail at your companion in death? **Not even fear God.** Art thou in no reverential frame of mind, since like him thou wilt soon be dead?

**41. And we.** Note his candor; he includes himself. **Due reward.** They had perhaps committed murder before as well as during the insurrection. (Mark 15. 7.) **Nothing amiss.** When Pilate ceased to testify to his innocence another one unexpectedly appeared.

**42. Jesus.** Note the omission (on excellent manuscript-evidence) of the word "Lord." The man believed the human Jesus whose demeanor he had noted was, in spite of the cross, coming in his Kingdom. **Remember me.** Perhaps the robber had had patriotic impulses for Israel's welfare in lifting up his hand against Rome. He has some glimpse now of the better estate of a spiritual kingdom, and wishes to share it at last.

**43. To-day.** And not at the end of the age. **With me.** The preposition suggests companionship. **Paradise.** That portion of hades, according to the current Jewish notion, in which the righteous await the resurrection. Pilate thought to do Jesus harm by associating him in his dying hour with the degraded, as the Pharisees had by complaining of his seeking the outcasts in his life-time (5, 32); but he vindicates his Messianic calling as before by healing the sinner's spiritual diseases.

**44. A darkness.** Not an eclipse at this time of full moon; not the result of an earthquake, but something supernatural—that is, inexplicable except on spiritual grounds. **Whole land.** As in 21, 23.

**45. Veil . . . rent.** The hour foretold by Jesus in John 4, 21-23 was at hand. The little cell in which Jehovah might be approached through the Jewish priesthood gave place to the ampler chamber whose dimensions are as wide as the starry horizon.

**46. Had cried.** The margin of the Revised Version is to be preferred here. Comp. John 19, 28-30. **Loud voice.** A shout of victory. **Father.** Calm, joyous confidence. **I commend my spirit.** I pass into the last stage of my appointed passion, the unconsciousness of death. **Gave up the ghost.** Ceased to breathe and was dead.

**47. Centurion.** Who had official charge of the execution. **Righteous man.** Not a perjured malefactor. His testimony concerning himself was true. He had said he was the Son of God, and he was. (Mark 15, 39.)

### The Lesson Council.

#### Question 8. How did Jesus die for our sins?

No answer to the question "how" is furnished in the Bible. The fact of his atonement is announced; the philosophy of the fact never. A score of statements of the philosophy of the fact have been formulated during the history of the Church. Each in turn has been considered the "orthodox" statement. Just now it is the fashion to say that Christ substituted his voluntary sacrificial chastisement in place of the punishment due to our sins. Dr. Curry insisted that the Church ought not to formulate a theory of the atonement, as the Bible has furnished none. It is well for us to say with Luther, "The fruit and use of the sufferings of Christ is this: that in them we have the forgiveness of our sins." The Scriptures furnish us the most powerful statements of the fact of his atonement. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (2 Cor. 5, 19.) "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5, 21.) How blessed beyond all words to describe is that man who can say with St. Paul that he "loved me, and gave himself for me!"—Henry A. Buchtel, D.D.

1. How does the death of Jesus avail to the forgiveness of our sins? This seems to be the question. It can be wisely answered only in the words of the inspired Scripture. The mystery is beyond us. We cannot comprehend it. We can only accept the inspired assurance that "he gave himself a ransom for us;" "he is the propitiation for our sins, and not for ours only, but

also for the sins of the whole world;" "he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." 2. If the question be, Did Jesus die as a witness for the truth? or, as a sacrifice for sin? then there is but one answer: The Scriptures teach that he died both to bear witness of the truth and to make sacrifice for sin.—W. D. Godman, D.D.

Man stands before the divine King as an offender; the whole world pleads guilty, as seen in all Christian or heathen worship. The divine law demands punishment for the guilty. Christ comes forward, moved by divine love, and offers himself a sacrifice for the sins of the whole world. This was to reconcile the offended King to his guilty subjects, that he might be just and in the justifier of them that believe in Jesus. God now comes to the sinner in the person of the Holy Ghost and the word of God, and offers the offender forgiveness and holiness on the condition that he will accept of Christ as his Saviour and Master. This life is the only opportunity to accept Christ and be saved; all who do not accept of Christ come under the penalty set up by the offended King.—Dr. M. M. Parkhurst.

Our Lord himself in the plainest manner indicated the meaning of his death, saying that "the Son of man came . . . to give his life a ransom for many." (Mark 10, 45.) By the law of God the sinner is condemned; his life is forfeited; he is under wrath; he is accused. The Lord Jesus took the sinner's place; the sinner's guilt was laid on him, he being reckoned as guilty instead of the sinner. And so he bore what the sinner deserved. He was "made a curse;" he suffered the hiding of God's face; he laid down his life; his "soul" was made "an offering for sin." (Isa. 53, 10.) Therefore the sinner who accepts this ransom, thus acknowledging that what Jesus suffered, he, the sinner, deserved, is free from the penalty of sin, because it has already been borne for him. One who thus counts himself identified with Christ in his death becomes united to him by faith (Gal. 3, 30), is made a child of God (John 1, 12), and receives the Holy Spirit, and is thereby delivered from the dominion which sin formerly exercised over him.—Sarah G. Stock.

### Analytical and Biblical Outline. The Saviour on the Cross.

#### I. A SUFFERING SAVIOUR.

*There they crucified him.* v. 33.

"Wounded for our transgressions." Isa. 53, 5.

"Being made a curse for us." Gal. 3, 13.

#### II. AN INTERCEDING SAVIOUR.

*Father, forgive them.* v. 34.

"Intercession for the transgressors." Isa. 53, 12.

"We have an advocate." 1 John 2, 1.

#### III. A ROYAL SAVIOUR.

*This is the King of the Jews.* v. 38.

"King of kings and Lord of lords." Rev. 19, 16.

"My King upon my holy hill." Psa. 2, 6.

#### IV. A GRACIOUS SAVIOUR.

*To-day . . . with me in paradise.* v. 43.

"Able . . . to the uttermost." Heb. 6, 25.

"Not willing that any should perish." 2 Pet. 3, 9.

#### V. A DIVINE SAVIOUR.

*Father, into thy hands.* v. 46.

"This is my beloved Son." Matt. 3, 17.

"Set him at his own right hand." Eph. 1, 20.

#### VI. A HOLY SAVIOUR.

*This was a righteous man.* v. 47.

"This man hath done nothing amiss." v. 41.

"Tempted . . . yet without sin." Heb. 4, 15.

### Thoughts for Young People. Some Lessons from Calvary.

1. *Jesus Christ is man.* Before this hour he had evidenced his humanity by sitting "wearied by the well;" by hungering and thirsting; by sleeping from fatigue in the Galleian boat. Now he evidences it in all his behavior before Calaphas, Pilate, and Herod; by his exhaustion under the weight of the cross; by his early death after the unusual torture and strain which had been uninterrupted from his entrance to Gethsemane.

2. *Jesus Christ is God.* This, too, he had previously manifested by curing the palsied, giving sight to the blind, raising the dead, expelling demons, and forgiving sin. Now "the sun in darkness hides and shuts his glories in," the earth trembles, the graves open, and all nature unites in testifying with the Roman centurion, "Truly, this is the Son of God." But surer testimony yet is given in the divine characteristics of our Lord. He forgives his enemies, sees of the travail of his soul, and is satisfied.

3. *Jesus Christ died for us.* His death was what is called a vicarious sacrifice. It will not do to look on him merely as a martyr or victim to lawless passions. In some mysterious way his death atoned for the sins of the world, and was necessary before the human race could be reconciled to God. Nor will it do to think merely of the salvation of a race. Our Lord died for you and for me, and personal and conscious salvation by his merits and suffering is our privilege.

### Lesson Word-Pictures.

Two thieves carrying their own crosses are stumbling along in a stolid way to the place of their crucifixion. A short space for life is theirs, measured by hours, but O, what ages of agony will be crowded into it! Roman soldiers in armor are tramping along in a hard way as if they were all of iron. A rough crowd jostles in the rear.

How heavy those crosses are getting! The thieves tug away and groan under them. That thief ahead has lifted his eyes to steal a look at a third doomed man. How pale and worn and weary he is! He is unable to carry his cross, and another bears it.

"That prophet from Galilee wanting to be Messiah! He ought not to be here," murmurs the thief who stole a look and then toils on. In a kind of pride those two thieves stagger forward, proud to think they are strong enough to carry their own crosses. They have reached the place of crucifixion. The condemned are bound to their crosses. O how hard to die and yet not to die! How hard to feel the nails tearing their way through the shrinking, quivering flesh, and live after it! Three ugly crosses with their burden of agony are lifted and then dropped into three holes. You seem to hear the heavy thud. The first thief amid all his pain can but hear the prophet from Galilee, who is now his suffering neighbor. Hark! Some cry of anger from the prophet, or of wrath, of cursing that dooms his unjust tormentors, his murderers? O listen, every body! Heaven, that sent him, earth, that rejects him, listen! He is praying: "Father, forgive them, for they know not what they do!" Do they hear any thing, those soldiers who are dividing his garments? They are casting lots, and do they understand that prayer? Do the people who are looking on hear that prayer? Do the despotic rulers shouting out their taunts catch his words of love? The soldiers come up to his cross. They toss their mockery at him. They offer him vinegar. Is that their answer to the prayer for forgiveness?

One of the two thieves, amid all his distracting agony, taunts his so-called Messiah, this bowed, trembling form under that tickle, "This is the King of the Jews." Every thing mocks him. Every body derides him. That taunting malefactor gains a fiendish dignity by joining in the universal denunciation. Universal? There is one who does not share it. That first thief has a word of reproof for the second thief. He is saying that they justly are condemned. This man from Galilee "hath done nothing amiss." And then to that mocked, insulted, humiliated King he lifts his weary eyes and cries in trust, in faith, "Lord, remember me when thou comest into thy kingdom!" And O, voice of mercy, voice of the King giving life: assurance that is a benediction, "Verily, I say unto thee, To-day shalt thou be with me in paradise."

It is the sixth hour.

There is a shadow stealing over the sun. It is a shadow that reaches in pity down to those sufferers on their crosses. It deepens. It is a veil to hide the sorrow, the disgrace, the shame, the unutterable torment of Calvary.

It is the ninth hour.

Hark! Out of the darkness breaks the Saviour's dying cry! Earth's bloody work is done. A King has gone to paradise.

With weary, drooping head still lingers one upon his cross, who meets the growing blackness, the sharpening agony, with that simple assurance, "He told me I should be with him to-day in paradise."

Yes, his King had gone before and left a light on the stream, a staff for the valley, an undying hope amid death itself.

### By Way of Illustration.

*Jesus died for me.* Dr. Valpy wrote this as his confession of faith:

In peace let me resign my breath,  
And thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me.

Dr. V. gave them to Dr. Marsh, who fixed them over his study mantel. The Earl of Roden came in and read them. "Give me a copy," he said. The Earl placed them over his mantel. General Taylor, a hero of Waterloo, while staying with the earl, read them over and over, and was converted by that humble rhyme. General Taylor handed the verse to an officer going to the Crimean war. He came home to die. Dr. Marsh went to see him. He said, "The verse General Taylor gave me brought me to my Saviour, and I die in peace." "Jesus died for me." Ah! there's power in that word, "Jesus died." Christ's blood is God's heal-all, for by his stripes we are healed.

*Place called Calvary.* Away on the prairies of the frontier the grass in the dry season sometimes catches fire, and you will see the flames twenty feet high roll over the desert faster than any fleet horse can run. What can men do? They know it is sure death unless they can make an escape. They set fire to the grass and make a burnt district, and there they stand perfectly secure. Nothing to fear, because the fire has burned all there is to burn. Such a place is Mount Calvary.—*Moody.*

*Golden Text.* One of the martyrs, being asked why he was so light-hearted when doomed to a terrible death, said, "My heart is so light at my death because Christ's was so heavy at his."

When Napoleon was making a draft to fill the armies of the empire one drafted man procured a substitute to

take his place in the ranks. The substitute went into the field and fell, while the drafted man remained in safety at home. After a while another draft was ordered, and the name of the same man was called again. He refused to respond, saying, "I am free. I sent a substitute into the army and he was killed; so I am as a dead man." The French law-courts decided that the man was free. So are we free who have taken Christ for our substitute.

### The Teachers' Meeting.

I. Word picture: This scene should be distinctly reproduced in every imagination. Emphasize the supernatural darkness.... II. Place: The exact location is unknown. See "The Place Called a Skull" on page 43 of this number of the JOURNAL... III. Meaning: Some such passages should be read as 1 Cor. 2: 2; Gal. 6: 14; 1 John 1: 7; Rev. 5: 9; 1 Pet. 1: 18, 19. Avoid treating the crucifixion as merely an historic scene, no matter how important; it stands as the basis of Christianity, of most of our modern civilization, and of our personal salvation. Draw out meaning of Golden Text.... IV. The "seven words" from the cross, with their lessons. Consider them all, but emphasize the three given by Luke.

### References.

Freeman, Ver. 33: The place of capital punishment, 728; Crucifixion, 730. Ver. 36: Vinegar, 241; stupefying potion, 729. Ver. 38: The tablet on the cross, 732. Ver. 44: The hours of the day, 806. Ver. 45: The veil of the temple, 735.... FOSTER'S CYCLOPEDIA. Prose, 7665-7667, 655, 1263, 7122, 7120, 7652, 7657, 7160, 6618, 7187, 7647, 11930, 7642, 7643, 7648, 1185, 1174, 1376; Poetical, 537, 3288-3292.

### Primary and Intermediate.

#### LESSON THOUGHT. *Laying down life.*

To be taught: 1. That love led Jesus to give up his life for our sakes. 2. That love made him sorry for his murderers. 3. That love heard the prayer of the dying thief. 4. That we may have love to teach us how to lay down life.

1. Make a crown, or pin up one made from gilt paper. Ask what King we are learning lessons about. Was Jesus an earthly king? No; Herod was a king of this world. Herod loved this world and its pleasures. Jesus was a heavenly king. He did not wear a crown on his head. He left the glory and gladness of heaven to come and live awhile in this world so as to help poor sinners to be good. Can you think of a beautiful name for this crown? As you talk, form the letters "LOVE" in the points of the crown. Make thorns in the crown. Let children tell what this means. Love must suffer. Tell simply the story of Father Damien, who went to live among lepers, knowing that he would die of the terrible disease. He did this because he loved them and wanted to do them good. He gave up his life for love's sake, as Jesus did.

2. In teaching this lesson do not dwell upon the physical sufferings of Jesus. Little sensibilities are often greater than we think. When Jesus was suffering the greatest pain he prayed for his persecutors. How could he ask God to forgive them? He could not if he had not first forgiven them himself. Show that he could not have forgiven them if he had not had love in his heart. Love must forgive.

3. Make three crosses on the board, the one in the

middle larger than the others. Tell the story of the two thieves—how one spoke roughly to Jesus and the other rebuked him and then prayed to Jesus to remember him when he came into his kingdom. Sorrow for his bad life had come into this man's heart. He did not try to put it away. But he looked at Jesus, and when he heard him pray for his murderers he thought, "This man loves sinners." Then he prayed, and Jesus heard and answered him. Jesus loved the thief, for he came to save sinners. Love must hear and help sinners, Jesus.

"Jesus loves me, he who died  
Heaven's gate to open wide."



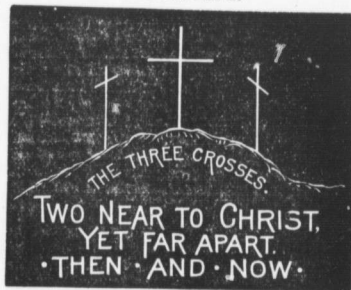
love which will help him to give up his own way or to "lay down life." This is only another way of saying "give up our own way."

A gentleman came to take Willie to ride. Harry had been disappointed about going fishing, and had felt badly all day. "I wish I could ride," he said, looking at the beautiful carriage. Only one boy could go. Willie whispered to the gentleman, "I would like to have Harry take my place. He feels unhappy today." And so Harry went to ride, and Willie gave up something that he wanted very much.

That was laying down life, or pleasure. It was love in Willie's heart that helped him to do this.

We can have this kind of love if we ask for it and take it—love that will make us do as Jesus did, give up self and serve others. True love will try to be like Jesus.

### Blackboard.



This is the lesson from the three crosses. The central cross is that of redemption; on the sides are those of the two thieves. Tell the story of their lives, with character hardened by crime, and hearts hardened by hatred of the Romans. Resolving to die bravely, they rail at their executioners, and to show their contempt they scoff at Christ. They are equally near to him; they each can see his pallid, blood-stained face, calm and godlike. But notice the difference: one continues to mock, while into the heart of the other comes the consciousness that this is the Christ; he rebukes his fellow-sufferer, and, forgetting his resolution to die indifferent to suffering,

forgetting the Roman soldiers, and all else save "Jesus only," he appeals to the crucified Saviour, and cries out in repentance, "Lord, remember me!" What did the Redeemer do? He received him, just as he surely will any repentant sinner. Two thieves! Both near to Christ, and yet so far apart, then and now.

**APPLICATION.** Nearness to the person of Christ is not salvation. Two boys in the same family, equally trained, listening to the same prayers and admonitions, both brought equally near to Christ, and one is lost and the other saved. Why? Two girls in one class of this school, listening to the words of their teacher and hearing the same truths, one takes to her heart a Saviour, and the other goes out in a world of forgetfulness. Why? Two men in the same church pew hearing the same sermons, having the Saviour presented to each alike, one goes from thence with a heart full of love and leads a consecrated life for Christ, the other goes out with a heart hard and cold. Both equally near to Christ, yet so far apart. Why?

"Call upon the Lord while he is near." Give yourself to him.

#### OPTIONAL HYMNS.

Alas! and did my Saviour,  
When I survey,  
In the cross of Christ,  
No name so sweet,  
How sweet the name.

There is a fountain,  
Cleansing wave,  
Jesus, Lover of my soul,  
I love to tell the story,  
Must Jesus bear the cross,  
Jesus loves me.

#### The Lesson Catechism.

[For the entire school.]

1. Where was Jesus crucified? At Golgotha; also called Calvary.
2. How was he crucified? Between two thieves.
3. What scripture was thereby fulfilled? "He was numbered among the transgressors."
4. How was he treated by all in that hour of misery? He was mocked and reviled.
5. What great lesson does his crucifixion teach us? To bear God's will patiently.
6. What great practical truth does the GOLDEN TEXT teach us? "He hath laid on him," etc.

#### CATECHISM QUESTION.

9. How is the Holy Spirit an Agent?  
In the works of creation and providence, but more particularly in the work of salvation.

A. D. 30.]

#### LESSON IX. JESUS RISEN.

[Nov. 30.]

**GOLDEN TEXT.** Now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. 15. 20.

##### Authorized Version.

**Luke 24. 1-12.** [Commit to memory verses 6-9.]

1 Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulcher.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulcher, and told all these things unto the eleven, and to all the rest.

10 It was Mary Mag'da-le'ne, and Jo-an'na, and Mary, the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulcher: and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

##### Revised Version.

- 1 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, 6 Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you 7 when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Mag'da-le'ne, and Jo-an'na, and Mary the mother of James: and the other women with them told these things unto 11 the apostles. And these words appeared in their 12 sight as idle talk: and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping and looking in, he saith the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

#### LESSON HYMNS.

- No. 810, New Canadian Hymnal.  
Mary to the Saviour's tomb.
- No. 308, New Canadian Hymnal.  
Low in the grave he lay.
- No. 312, New Canadian Hymnal.  
Come, ye saints, behold and wonder.

#### DOMINION HYMNAL.

Hymns, Nos. 176, 261, 177.

**TIME.**—Sunday morning, April 8, A. D. 30. **PLACE.**—The tomb in the garden, and its neighborhood. **RELATIONS.**—Same as before. **DOCTRINAL SUGGESTION.**—The resurrection of Christ.

#### HOME READINGS.

- M. Jesus risen. Luke 24. 1-12.  
Tu. He saw no corruption. Psa. 16.  
W. Prophecy fulfilled. Acts 13. 26-37.  
Th. Witnesses. Acts 2. 22-33.  
F. The mourner comforted. John 20. 11-18.  
S. Proofs of the resurrection. 1 Cor. 15. 1-10.  
S. Results of the resurrection. 1 Cor. 1. 12-22.

## QUESTIONS FOR SENIOR STUDENTS.

- The Empty Tomb, v. 1-3.**  
At what hour did the Jewish Sabbath end?  
When did this visit to the sepulcher occur?  
Who were these women? Comp. Matt. 28. 1; Mark 16. 1; and John 20. 1 with ver. 10 of this lesson.  
For what purpose did they come?  
Who had been engaged in the preliminary work of embalming the body of Jesus? John 19. 39; Mark 15. 47.  
Did this "sepulcher" differ from an ordinary tomb?
- The Risen Lord, v. 4-8.**  
What peculiar message of an angel to the women is recorded in Mark 16. 6, 7?  
What did he say, according to Luke?  
Were the disciples blameworthy for their misapprehension of Jesus's career?  
Why had they not understood him?
- The Dazed Disciples, v. 9-12.**  
Who accompanied Peter? See John 20. 9-13.  
What is the importance of the statement of ver. 12? See Matt. 28. 11-15.  
How had these linen bands been used?  
Why were these disciples so stunned by these events?

## Practical Teachings.

These women and men acted very much, both in their faith and their fears, as Christians act now:

- "Their love was afoot at the earliest lawful hour."
- They toiled through the darkness to visit sepulchered hopes when they might have looked for and found a living Christ.
- They troubled themselves as to who should roll away the stone, when lo! the stone was rolled away.
- They went and told their joyful experiences.

Let us avoid their errors and imitate their love and joy.

## Hints for Home Study.

- There are eleven recorded appearances of our Lord Jesus after his resurrection. Read them:
  - John 20. 14; Mark 16. 9.
  - Matt. 28. 9.
  - Luke 24. 34; 1 Cor. 15. 5.
  - Luke 24. 33-38.
  - Mark 16. 14; Luke 24. 36; John 20. 19.
  - John 20. 26.
  - John 21. 1-24.
  - Matt. 28. 6; Mark 16. 15.
  - Possibly identical with 8; 1 Cor. 15. 6.
  - 1 Cor. 15. 7.
  - Mark 16. 19, 30; Luke 24. 50; Acts 1. 3, 12.
- Study Paul's argument for the resurrection in 1 Cor. 15.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Empty Tomb, v. 1-3.**  
What visitors came first to the empty tomb? v. 1; see chap. 23. 55, 56.  
For what purpose did they come?  
Upon what day, and what hour, was this visit?  
What did they find at the sepulcher?  
Who had rolled away the stone? Matt. 28. 2.  
What did they not find within the tomb?
- The Risen Lord, v. 4-8.**  
How did the women feel when they found the tomb empty?  
Who suddenly stood by them? See John 20. 12.  
What did the women at once do?

- What question did the men ask?  
What did they say about Jesus?  
What words did the women then recall?  
Of what good news does the GOLDEN TEXT tell us?
- The Dazed Disciples, v. 9-12.**  
To whom did the women go with their good news?  
What were the names of the women?  
What did the disciples think of their story?  
Who went at once to the tomb?  
What did Peter find?  
How did the discovery affect him?  
Who also saw and believed? See John 20. 3, 8.

## Teachings of the Lesson.

Where in this lesson are we taught—

- That every service of love will be rewarded?
- That God's promises are to be trusted?
- That the gospel story should be retold by all who hear it?

## Home Work for Young Bereans.

Find why the women had waited until Sunday morning to bring the spices for embalment.  
Read the three other accounts of the visit of the women to the sepulcher.  
Find who was Peter's companion on this occasion, and how each acted.

## QUESTIONS FOR YOUNGER SCHOLARS.

- Who were near Jesus when he died? **Some women who loved him.**  
Where did three of them go early Sunday morning?  
**To the tomb of Jesus.**  
What did they bring with them? **Spices to anoint his body.**  
What had been rolled against the door of the tomb?  
**A great stone.**  
What did these women find? **The stone was rolled away.**  
What could they not find in the tomb? **The body of Jesus.**  
Who stood by them in shining garments? **Two men.**  
What did they say? **"He is not there; he is risen."**  
Of what did the men remind them? **Of Jesus's own words.**  
What had he said many times? **That he would die and rise again.**  
What did they remember? **That this was the third day.**  
To whom did they go and tell these things? **To the disciples.**  
What were the disciples doing? **Mourning for Jesus.**  
How did they receive the news? **They could not believe it.**  
Who hurried to the tomb? **Peter.**  
What began to dawn in his heart? **Hope that Jesus was alive.**  
**Words with Little People.**  
Jesus never broke a promise! He said he would rise again, and he did.  
He says that because he lives we shall live also.  
He will not break this promise.  
"I am the life," said Jesus.  
**Whisper Prayer.**  
May we believe the Saviour's word,  
And trust in him, our living Lord.

## General Statement.

Our Lord died on Friday afternoon; he was buried soon thereafter. He arose very early Sunday morning. Eleven appearances of our risen Saviour are recorded.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. First day.** The Jewish Sabbath was our Saturday, and, like all their days, began and ended at sundown. **Very early.** "In the deep dawn," while it was yet dark." Read all the accounts of the resurrection. The sun began to rise before they reached the tomb. Mary Magdalene and "the other Mary"—mother of James the Less—watched the burial on Friday afternoon; they stayed at home during the long and dreary Sabbath—our Saturday—and immediately thereafter prepared to embalm the body. They may have purchased their spices—as Dr. Plumtree suggests—on Saturday evening after the Sabbath was ended, and at the earliest

hour Sunday morning they started on their mournful journey.

**2. The stone rolled away.** This stone was "very great" (Mark 16. 4), and how to remove it had puzzled them. There were other women, either in company with these Marys or closely following them. **Found not the body.** (See Mark 16. 5; John 20. 11, 12.)

**4. Much perplexed.** Utterly at a loss. **Two men.** Nearly always when angels are described in the Bible they are said to resemble men clad in white. **Shining garments.** Flashing like lightning.

**5. Afraid.** Terrified, as any one would be in such

circumstances. **Bowed down.** Ready to swoon with fright. **They said.** The angels said. **The living among the dead.** Neither in the grave nor in the dying institutions of Jewry was Christ henceforth to be found; "the living One" is a fit title for our deathless Redeemer.

**6, 7, 8. Remember how he spake.** (Luke 9, 22.) These women were Galileans. To them and to the disciples the prophecy of Christ's death and resurrection had repeatedly been given, but they could not understand. **Sinful men** here means Gentiles. **The third day.** Doubtless many prophetic communications of this character not given in the gospels had been made to the disciples. **Rememb.-red.** But even yet did not fully understand.

**9. Returned.** From the narrative in John it is probable that the Magdalene ran at once to John and Peter to tell them that the stone had been rolled away, and

she had not therefore seen the angels who first appeared. **Idle tales.** Nonsensical talk.

**12. Then arose Peter.** See John 20, 3-10. John was with him, but the characteristic episodes of this visit all hinged on Peter's actions. "Then" should be "But;" and it means that in contrast with most of the other disciples Peter was ready to believe. That Peter and John ran indicates the intense earnestness of this hour. No emergency so great has ever confronted human hearts. **The linen clothes.** He was probably not incased in a coffin, but wrapped in a winding-sheet. **Laid by themselves.** An important incident tending to disprove the Jewish theory of the theft of the body. **Wondering.** The crucifixion had turned these disciples. They should have understood. Comp. Luke 9, 43-45; John 2, 18-22; 6, 61-64; 10, 17, 18; 13, 31; Matt. 12, 38-42; 16, 13-27; 17, 1-9; Mark 10, 32-34.

### CRITICAL NOTES.

How difficult it was for the disciples, even in the face of the solemnly reiterated prophecies of Jesus, to reconcile themselves to the prospect of his ignominious and cruel death as the only possible means for the establishment of his kingdom, our evangelist has already made sufficiently clear. The sequel he has also delineated, and enabled us to see how the arrest, condemnation, execution, and burial of Jesus brought upon the disciples an overwhelming temptation which for the time swept away well-nigh all expectation of the kingdom whose nearness they had steadfastly accepted and proclaimed. (Ver. 2.) In the speechless sorrow and mortification caused by the literal fulfillment of the first part of his prophecy, that concerning his death, they gave no heed to the second part, which unconditionally promised his resurrection.

By what gradual but cumulative proofs the fulfillment of the latter prediction was established in their minds as literal fact, and by what means the risen Jesus himself, with the infallible tokens of authority which his resurrection gave, finally convinced them of the necessity of his death for the establishment of his spiritual kingdom, we learn from the concluding chapter of this gospel.

While Luke's sources of information respecting the full details of the resurrection were probably less ample than those of an eye-witness like John, they were yet abundant enough to satisfy a believer like Theophilus as to the historical process by which the eleven were led to accept and proclaim a risen Christ.

Our present lesson is concerned only with certain evidence touching the fact of the resurrection, and with the first impression produced by it upon the leader of the apostolic circle, who, as Jesus had foretold, was destined to become, with the recovery of his spiritual strength, a living source of inspiration and courage to his fellow-apostles (22, 32).

**Verse 1. But.** The conjunction introduces what they did as soon as the end of the Sabbath rest permitted work. **They came.** The Galilean women mentioned in 23, 55. As an indication of their previous interest in him. Comp. 23, 49; 8, 2, 3; John 19, 25. Matthew and Mark specify three women. **The spices.** This token of their devotion to him was also an unmistakable proof that they had no hope or expectation of his resurrection. In the absence of better knowledge of the burial customs of the times it is not possible to explain why the offices of Joseph and Nicodemus (John 19, 39, 40) left occasion for further administration.

**2. The stone rolled away.** It was probably shaped like a huge grind-stone, and made to run in a channel cut in the solid rock before the low entrance.

They may not have known that the stone was sealed (Matt. 27, 68), but they were aware that it was very heavy. (Mark 16, 4.) They are surprised.

**3. Entered in.** For perhaps after all they may perform their ministry. **Found not the body.** Which they had come to anoint. Mark says they saw a young man arrayed in a white robe (16, 5). **The Lord Jesus.** These words, which probably belong here, form the title which was commonly applied to the Master after his resurrection. The use of this title suggests to the reader what they ought to have expected.

**4. Perplexed.** They would first suspect foul play (Matt. 28, 13), but would straightway ask, Who would have any motive for removing the body? **Stood by.** The Greek word is very much like "confronted." **Two men in dazzling apparel.** An objective description of an angelic appearance. The word for "dazzling" is used to describe the sensation which lightning makes on the eye.

**5. Affrighted.** The chamber was but dimly lighted from the door. Who would not tremble on suddenly encountering in such a place two beings clothed with a blinding radiance like that of our modern electric light? **Bowed down.** Instinctive reverence. **They said.** One spoke for both. **The living.** The living Jesus. What! Is Jesus alive?

**6. Not here, but is risen.** "Risen" as from slumber. Jesus is alive! Their perplexity as to the open and empty tomb is resolved. **Remember.** They needed but a word to refresh their memories. The occasion referred to was a memorably sad one to them. (Matt. 17, 22, 23.) The foes of Jesus with no burden of sorrow to oppress them needed no reminder. (Matt. 27, 63.) **Yet in Galilee.** Their own province (23, 55). Long before others anticipated the sequel he had announced it. He had also repeated the prophecy later (18, 32).

**7. Third day rise again.** The whole prophecy is cited, not merely to refresh memory, but to show that the death which had taken place was a necessary preparation for the resurrection.

**8. Returned from the tomb.** Luke had probably not learned (Matt. 28, 9) that Jesus met them on their way, for they could not have failed to report this fact as well as the appearance of the angels (ver. 23). **To the eleven.** Notice how the apostles in this verse and in verses 11 and 33 are separated in thought to trace the life of the organization, whose subsequent expansion he is to narrate in his second treatise, back to its first and feeblest pulsations.

**10. Mary Magdalene.** He specifies such individ-



uals as the previous history would make the reader acquainted with. **Other women.** This emphasizes the number of witnesses.

**11. Idle talk.** Hysterical or superstitious nonsense. This unflinchingly faithful detail shows how far the infant Church was from inventing the doctrine of the resurrection. **Disbelieved them.** The tense indicates a continuance of their disbelief. It must have surprised Theophilus to learn that there had been an hour when the very apostles (v. 10) themselves had not yet grasped the fundamental doctrine of Christian faith.

**12. But Peter arose and ran.** Compare John 20. 2-10. Verse 24 says he was not alone. The same practical turn of mind which had proposed to test the apparition on the lake (Matt. 14. 28) now instantly decides to sift this strange new evidence. **The linen clothes by themselves.** It looked as though the dead one had revived and unwound himself. A thief either would not have paused to unwind the corpse or else would have taken the clothes along with him. **Wondering.** Not the disbelief of verse 11, nor yet belief in the resurrection. John tells us (20. 8) that he himself believed. To Luke it is notable that he who was subsequently to preach the resurrection so boldly (Acts 1. 22; 2. 24, 32; 3. 15) should still not fully apprehend it. Peter more fully apprehended the truth when the Lord appeared to him alone. (Ver. 34; 1 Cor. 15. 5.)

### The Lesson Council.

**Question 9. Why is a belief in the resurrection of Christ essential to the Christian faith?**

The supreme tragedy in the history of man is the crucifixion of Jesus. Carlyle said one day to Emerson, "Christ died on the tree: that built Dunscore kirk yonder; that brought you and me together." All the good that is in the world is the result of that solicitude in God which found its adequate expression on Mount Calvary. But the death of Friday found its fulfillment in the resurrection on the morning of the first day of the week. If the death of Friday had stood alone we might have heard of it, but there would have been no new religion. The resurrection gave a meaning to all that has gone before; it made an end of controversy as to who Jesus was. The resurrection was the key-stone in the arch of glorious facts. St. Peter said at the first Pentecost, "It was not possible that he should be hidden." Strauss admits that "the origin of the Christian Church was by faith in the miraculous resurrection of the Messiah." The resurrection made martyrs of despairing doubters. No man can come into the inspiring experiences of the sons of God but by faith in the co-related facts of the atonement, the resurrection, and the second coming.—*Henry A. Buchtell, D.D.*

A belief in the resurrection of Jesus Christ is essential to the Christian faith, because the whole record becomes worthless when so important a part of it as the narrative of the resurrection of Christ is called in question. As we believe that Christ died for our sins, so we believe that he arose for our justification; otherwise he is still under the curse of sin, and we must remain with him. His victory for us can go no further than his victory for himself. If he be yet dead then we are yet in our sins. But Christ is alive for evermore.—*Dr. M. M. Parkhurst.*

1. If one deny the resurrection of Christ he denies the gospel narrative. If he deny the latter he denies the words of Christ himself, who declared beforehand that he should rise from the dead. The word and promise of Christ being nullified he cannot be an object of faith.

2. While it is conceded that the future existence of

man has been always believed, and would still be an article of faith with men of all nations though Christ had not risen, yet his having risen in fulfillment of his promise and his showing himself to competent witnesses for forty days, and then visibly ascending to heaven in the light of day, furnish a confirmation of a truth that is most precious and consoling.—*W. D. Godman, D.D.*

1. By the resurrection of our Lord he was "declared to be the Son of God with power." (Rom. 1. 4.) This was the sign which he himself twice gave to his questioners. (John 2. 18, 19; Matt. 12. 38-40.) 2. The resurrection shows us a living Saviour to whom we may come, and who is able to save. 3. The resurrection is the ground of a sinner's justification before God, being the proof that the price of redemption was fully paid and the atonement fully accepted. 4. The resurrection is the pledge of a life beyond the grave. The believer is assured that as Christ rose so shall we rise, and that where Christ is there shall his servants be. These four points—the belief in a divine Saviour, the belief in a living Saviour, the assurance of justification, and the prospect of future blessedness—are integral parts of the Christian faith.—*Sarah G. Stock.*

### Analytical and Biblical Outline.

#### The Morning of the Resurrection.

#### I. THE TIME.

1. *Upon the first day of the week.* v. 1.
- "When the Sabbath was past." Mark 16. 1.
- "In the Spirit on the Lord's day." Rev. 1. 10.
2. *Very early in the morning.* v. 1.
- "As it began to dawn." Matt. 28. 1.
- "When it was yet dark." John 20. 1.

#### II. THE VISITORS.

1. *They came unto the sepulcher.* v. 1.
- "Joanna . . . and other women." v. 10.
- "Mary Magdalene and the other Mary." Matt. 23. L.
2. *Bringing the spices.* v. 1.
- "Prepared spices and ointments." Luke 23. 56.
- "To anoint my body to the burying." Mark 14. 8.
3. *Found not the body.* v. 3.
- "There was a great earthquake." Matt. 28. 2.
- "Jesus was risen early." Mark 16. 9.

#### III. THE MESSENGERS.

1. *Two men . . . in shining garments.* v. 4.
- "Two angels in white." John 20. 12.
- "Are they not . . . ministering spirits?" Heb. 1.
2. *He is not here, but is risen.* v. 6.
- "Become the first-fruits." 1 Cor. 15. 20.
- "A lively hope . . . resurrection." 1 Pet. 1. 3.
3. *Remember how he spake.* v. 6.
- "The third day he shall be raised." Matt. 17. 23.
- "I will go before you." Matt. 28. 32.

#### IV. THE DISCIPLES.

1. *Seemed . . . idle tales.* v. 11.
- "We were like them that dreamed." Psa. 126. 1.
- "Upbraided them with their unbelief." Mark 16. 14.
2. *Then arose Peter.* v. 12.
- "Went into the sepulcher." John 20. 6, 7.
- "Other disciples . . . saw . . . believed." John 20. 8.

### Thoughts for Young People.

#### Lessons from the Resurrection.

1. *The resurrection stands for all that is supernatural in Christianity, and if doubt be thrown upon it the whole gospel narrative is shaken.*
2. *The resurrection is the perfect fulfillment of the Old Testament prophecy, and is itself the most glorious of prophecies. It points to the enthronement of*

Jesus on high as omnipotent Judge, and foretakens our own life after death.

3. *The resurrection proves the divinity of Jesus.* All his indignities and sufferings he submitted to voluntarily. He "gave himself up" to the death of the cross that he might break the bands of death and take from the grave its sting.

4. *The resurrection is a type of conversion.* Giving life to a dead soul is an act even greater than restoring life to a dead body. But the divine power that performs one prophesies the other, and we have all seen the prophecy fulfilled.

5. *The Lord's day was set for the commemoration of his resurrection.* Let us remember this every recurring Sabbath. It is the central fact of all history.

#### Lesson Word-Pictures.

THE Sabbath is passing away.

On the morning of the morrow, the first day of the week, Mary Magdalene purposes to visit that garden-tomb where sleeps her Lord. Others will go with her. They will take sweet spices for the sacred body.

Often in the night she has said, "The morning will soon be here, and I must away!" The morning star, though, has not yet kindled its silver taper above Olivet. It all seems so strange to Mary. Only the previous first day of the week, she saw the Master riding in pomp into Jerusalem. He never looked grander.

The hosannahs of the people never could have been more fitting. So majestic, so true a King, as he went through the city's gates, the Roman guard staring in wonder! Up to the very temple-courts he rode in royal state, the priests and all his enemies so baffled while enraged.

How different now!

On Calvary is a naked cross where he hung Friday. In the garden of Joseph of Arimathea is a tomb that has a tenant, and the dead Master lies there. Mary saw the tomb, saw the poor, mutilated, helpless body laid away there, saw the big stone rolled up to the door, saw the governor's seal attached, saw the stern Roman guard marched to the place and stationed there. But, in spite of stone and seal and guard, some of the men—no, some of the women, purpose to reach that sacred body and with spices make it fragrant. Mary's hour to start has arrived. She is up long before day-break, and steals away to meet those loving disciples who, like her, would remember that One in death who never, never in life forgot them. They reach the borders of the garden. The inquisitive sun is not yet looking over Olivet to see who may be stirring at this early hour, but there is the morning star fading away, and the sun soon will appear! They must hasten. They steal into the garden. With timid steps they hesitatingly walk. They are looking anxiously. How will they get round that Roman guard, get off that seal, get out of the way that heavy stone?

Love, though, impels them. With anxious eyes, with softly-stepping, timorous yet persistent feet, with beating hearts, they move on. And that stone? It has been rolled away!

That seal? It went with the stone!

But that guard? It has vanished somewhere!

An open door! Let love rejoice and put on wings!

They are running now. They look in, they step in, with wondering eyes they search the spot.

And O, the sudden glory! Two shining ones are here! Those bewildered women bow their faces to the earth, when love's voice in sweetest music declares the miracle of the resurrection. I do not know that they

gave another look at their spices. From their arms may have fallen the now needless burden.

Jesus is alive!

Jesus is Master, Lord, King, Messiah, Son of God!

Visitors become heralds. They turn to tell the good news.

But who comes now?

Whose feet are beating like those of a runner for a prize along the garden walk? Who comes to bend over the linen clothes and then hurries away with impulsive eagerness? It is a man now, and it is Peter, of course, who has such impatient feet. A woman's love was swifter, though.

#### By Way of Illustration.

*They found the stone rolled away.* Suppose I start for Jerusalem, and my banker, instead of giving me money, hands me some papers which he says will take me to London, and there they can be exchanged for money which will take me to Paris, and there again I will find more money awaiting me. And suppose instead of taking these men at their word I say, "How do I know that these slips of paper will bring me food and transportation and comfort? I shall starve in that strange land." You would call me a fool for such anxiety. Trust the Lord as you trust your banker. Anxiety is distrust.

*He is risen.* When the Jewish rulers who had sworn away the life of Jesus heard first of his resurrection they said to the witnesses, "Ye intend to bring this man's blood upon us." The resurrection of Jesus to them had no other meaning than vengeance. They reasoned, "If he whom we slew is exalted, we unto us." But to these very men the apostles preached pardon. They proclaimed that Jesus is exalted for the purpose of showing mercy to his murderers. Water is exalted into the heavens in order that it may give rain upon the earth—it is exalted to give. Now that Christ is exalted, and his enemies are in his power, instead of taking vengeance he gives remission of sins.

*Golden Text.* Christ is the "first-fruits of them that slept." According to the Levitical law, before the harvest could be gathered, the sickle was to be put into the corn, and the sheaf of the "first-fruits" was to be brought unto the priest, who was to wave the sheaf before the Lord. This sheaf was to be offered on the morrow after the Sabbath—that is, on the Lord's day, the day on which we celebrate the resurrection of Christ from the dead. A figure of the resurrection of Christ! The waving is a sign of life, and he had life from the dead on the day after the Jewish Sabbath.

*The wave-sheaf, too, was a pledge that the whole field should be reaped as well as a sample of the harvest.* Christ, therefore, being raised, we shall all rise, and as Christ after his resurrection had the same moral character (loving his apostles in spite of their forsaking him), so shall we be in the resurrection.

If Christianity can be likened to an arch, then the resurrection of Christ is the keystone. Take out the keystone, and the arch must fall. It is the crown and strength of the structure. Take out of Christianity the resurrection of Christ, and all is lost. Paul says: "If Christ be not raised, your faith is vain; ye are yet in your sins. They also which are fallen asleep in Christ are perished."

#### The Teachers' Meeting.

Draw from class, date and place. (Sabbath had ended with the close of the previous day)... Ask for the reading of texts referred to in our Notes, recording

eleven appearances of our Lord after his resurrection. ... Word-picture: "the deep down;" the garden; the sealed sepulcher; the soldiers; the disciples; the earthquake; the rising Saviour.... Consequent transfer of the Sabbath from the day we call Saturday to the day we call Sunday.... The order of events cannot be given positively. Show the apparent discrepancy of the gospel narratives. Select your own from the various harmonies of commentators, and without dogmatism or discussion proceed with the lesson on that basis.... The women: read the three accounts and give their names.... Aspects in which Christ is here presented: a) A beloved Saviour; b) A risen Saviour; c) A prophetic Saviour.... How does the resurrection affect us: a) our creed; b) our faith; c) our hope; d) our personal life?

#### References.

Freeman. Ver. 2: The stone at the sepulcher, 734. Ver. 4: White garments, 472. Ver. 7: Mode of reckoning time, 808.... FOSTER'S CYCLOPEDIA. Prose, 11454-11457, 11468-11470, 6555, 717, 7179, 5025-5043, 6883, 450; Poetical, 3630, 1027-1030.

#### Primary and Intermediate.

##### LESSON THOUGHT. *Life out of Death.*

Introduce the lesson by a story. Hattie had a little sister whom she loved very dearly. One day the death angel came and took her away. Hattie saw the little form lying in the casket. She saw the casket put down in the ground and covered up. She cried very hard, for she thought her dear sister was shut up in the ground and could not get out. Her mother could not make her understand that it was only the body that was put in the ground.

One day the mother brought a worm to Hattie. She told her how it crawled upon the ground, and asked her to notice what a poor, slow-moving, ugly creature it was. Not long after she brought to Hattie the box in which she had placed the worm. What a change! Beautiful wings had come out of the ugly body which could now soar in the bright, clear air. Beautiful colors flashed in the sunshine. Hattie clapped her hands with delight.

Then her mother told her how the poor worm had seemed to die and its body had opened to let out this lovely butterfly. And she told her how little sister's tired, sick body had dropped off, and a shining, beautiful body had been given her, which could never suffer pain. The worm had risen into a beautiful butterfly, and this, said Hattie's mother, was a picture of the immortal life which rises out of what we call death.

Tell the story of the visit to the tomb on Sunday morning. Show a picture of the rock tombs in use among the Jews. These women loved Jesus, and went to carry spices to anoint his body. As they walked along they wondered how they could roll away the great stone that fastened the tomb. They did not know who had been there before them!

Use the cut at this point. How was the tomb opened? Tell what care the priests had taken lest the body of Jesus should be stolen. They did not know that Jesus was the Lord of life. There is only One that can conquer death—that is Life—Jesus. Teach that death



will come to each of us some day. If we want his power broken we must know Jesus, the Life.

Tell the trouble the women felt when they went in and could not find the body of Jesus. Complete the story. Print "Death Conquered" over the open tomb.

If you have taken the children with you they will be glad. Sing a verse or two here of some joyous Easter song.

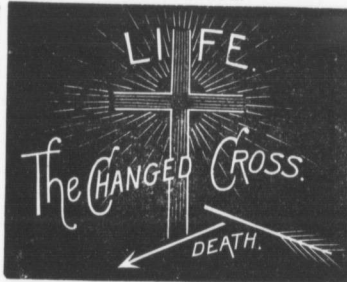
Tell what the women did when they found that Jesus was really alive again. They hurried to tell the good news! They wanted other people to know about it.

When we hear something very good do we want to tell of it? What have we learned to-day that is very good? Print "Jesus is Risen." Teach that this means we too shall rise from the dead. Our friends who have died shall rise. Jesus opens the gate of the tomb so that all who love him can go through it. This is one good thing we have learned to-day.

Here is another: sin is death. Because Jesus died and rose again, we may rise out of the death of sin. Tell how a heart given to Jesus loves good and hates evil. That is because it has risen from the grave of sin.

A little boy who told falsehoods loves the truth now, because he loves Jesus. He has risen above this sin. Encourage children to believe that through Jesus's death and resurrection they may be set free from all sin.

#### Blackboard.



**DIRECTIONS FOR COLORS.** Draw this carefully before the school assemblies. Saturday afternoon or night is the proper time for this work. The cross should be white, but do not make it too stiff with ruled lines; rather draw it with the lines not too strongly defined. Then with bright yellow chalk make the rays of light. The word "Life" should be white, and the sentence light blue. Draw an arrow, or broken dart, as shown in the design, with dark red chalk, to represent the power of death as being broken. The cross is changed from that of an instrument of punishment to an emblem of eternal life, for "Now is Christ risen from the dead," and we know that death does not end all.

#### OPTIONAL HYMNS.

O for a thousand tongues.  
O day of rest and gladness.  
The Saviour's tomb.  
Morning Red.  
Now all the bells are ringing.  
Easter Hymn.  
God hath sent his angels.  
All hail the power.  
The Name of our salvation.  
The gospel bell.

#### CATECHISM QUESTION.

10. Where do the Scriptures speak of the Holy Spirit in creation and providence?

The earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.—Genesis i. 2.

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

















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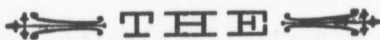
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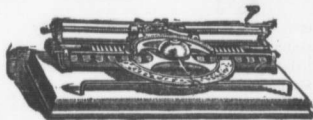
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