

Professional Card

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Franklinton, N. C.,

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amount of meat and to increase greatly
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and Children**

Brantley G. Hicks
Louisburg, N. C.

SUNDAY SCHOOL.

Lesson IX.—Fourth Quarter, For
Nov. 27, 1910.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xxvi, 57-68.
Memory Verse, 64—Golden Text, 1
Pet. ii, 23—Commentary Prepared
by Rev. D. M. Stearns.

A great awe should be upon us as
we read or write or think upon these
things. Behold the Son of God yield-
ing Himself for our sakes to sinful
men. See the hatred of men to God
and the proof that the carnal mind is
enmity against God. As they came to
take Him in the garden He went to
meet them, saying, "Whom seek ye?"
To their reply "Jesus of Nazareth" He
said "I am," and they went backward
and fell to the ground. He allowed
them to rise, to approach Him again
and to take Him and bind him and
lead Him away to Annas and then to
Caiaphas. All the disciples forsook
Him and fled, but a young man fol-
lowed, having just a linen cloth at his
naked body, which he left in the
hands of his pursuers as he tried to
lay hold of him, and he fled naked.
We shall have to ask Mark who that
young man was, as he alone records it
(Mark xiv, 51, 52). It was an opportu-
nity of fellowship with Jesus which
he, like the others, missed. Simon
Peter and John returned and followed
Jesus, John going in to the palace of
the high priest, for he was known to
him, but Peter remaining without un-
til John spoke of the maid that kept
the door and brought in Peter. Then
he sat with the servants and warmed
himself at their fire. But we must
leave his story till next week.

In reply to the high priest's ques-
tion as to Jesus' doctrine He replied
"In secret have I said nothing; * * *
ask them which heard me" (John xviii,
15-24). They brought man, false wit-
nesses to testify against Jesus, but
none of them agreed in their testi-
mony, not even the two of verse 6.
See Mark xiv, 56-59. To the high
priest's question, "Answerest thou
nothing?" Jesus held His peace, for
there was nothing to reply to. In 1
xxxv, 11, it is written, "False witness-
es did rise up; they laid to my charge
things that I knew not." Unless you
have been similarly ill treated you can-
not imagine how hard it is to put in
practice Ps. xxxviii, 13, "I as a deaf
man heard not, and I was as a dumb
man that openeth not his mouth."

When the high priest said, "I ad-
jure thee by the living God that thou
tell us whether thou be the Christ, the
Son of God" (verse 63), then Jesus
said, "I am, and ye shall see the Son
of Man sitting on the right hand of
power and coming in the clouds of
heaven" (Mark xiv, 62, with verse 64).
Then they judged Him guilty of blas-
phemy and condemned Him to die.
But it was the truth that He spoke,
and they shall yet see it, and if they
did not repent before they died they
shall have to hear His "Depart from
me, ye cursed." After they judged
Him guilty of death they mocked Him,
blindfolded Him, struck Him on the
face, spit in His face and said, "Prophe-
sy unto us, thou Christ, who is he
that smote thee?" Even the servants
smote Him with the palms of their
hands (Mark xiv, 65). When morning
was come they bound Him and led
Him away and delivered Him to Pon-
tius Pilate, the governor, that he might
have Him put to death, their accusa-
tion being that he was a malefactor.
The result of Pilate's examination of
Him was a three or four fold testimony
that he found no fault in Him and, ac-
cording to the harmony, a sevenfold at-
tempt to release Him. Pilate's wife
also sent him a message saying, "Have
thou nothing to do with that just
man, for I have suffered many things
this day in a dream because of Him."
When Pilate learned that He was of
Galilee, which was under Herod's

jurisdiction, he sent Him to Herod,
hoping thus to be rid of this difficult
and perplexing case. But as Jesus an-
swered Herod nothing Herod 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 (Luke xxiii, 8-12). There was
no imprisonment; there was no sen-
tence of a fair trial. It was not un-
like some of our modern cases of
lynching, except that it had seem-
ingly the sanction of both church and
state.

But this man was God, suffering all
this and all that followed for me and
leaving all His redeemed an example
that we should follow in His steps;
who did no sin, neither was guile
found in His mouth; who when He
was reviled reviled not again; when
He suffered He threatened not, but
committed Himself to Him that judg-
eth righteously (1 Pet. ii, 21-23). "He
was oppressed, and He was afflicted,
yet He opened not His mouth. He is
brought as a lamb to the slaughter,
and as a sheep before her shearers is
dumb, so He openeth not His mouth"
(Isa. liii, 7). Being redeemed by His
great sacrifice, it is our privilege to
suffer with Him, to fill up that which
is behind of the afflictions of Christ in
our flesh for His body's sake, which is
the church (Rom. viii, 17; Col. i, 24),
manifesting by His grace the orna-
ment of a meek and quiet spirit, which
is in the sight of God of great price
(1 Pet. iii, 4). Peter speaks of himself
as a witness of the sufferings of Christ
(1 Pet. v, 1), and he who once rebelled
at the thought of Christ suffering tells
us to rejoice if we are partakers of
His sufferings (1 Pet. iv, 12, 13).

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