

is on the lips of this orthodox religionist, chief mover in the blackest crime of history! VER. 62, Dean Chadwick powerfully brings out the bearings of the fact that Jesus, the world's greatest religious genius, the ideal representative and guide of humanity, the perfectly sinless, as Renan, Mill, and Strauss respectively describe him, died for asserting upon oath that he was Son of God. *And ye*, etc. See note on chap. 13, 26. The prophet's vision of a Man's destined sovereignty over the sons of men is to be fulfilled in that stricken captive, who in this darkest hour can see his Judges quailing before the Judge of quick and dead. Matthew's "heaveforth" has tremendous meaning. The very cross should be his triumphal throne, whence he should win the world to himself, while his foes tottered to their fall. VER. 63, *Rent*. The appointed symbol of horror or grief, here the formal accompaniment of the death sentence. *Clothes*, or "*coats*," as chap. 6, 9, which notes the practice of wearing more than one, as was natural with a light under-garment like this. VER. 64, *All*. The protesting individuals having probably withdrawn. VER. 65, Some of the Sanhedrists seem to have joined in this sickening brutality, but the high-priest's attendants were the chief actors. It was their revenge for their terror in Gethsemane. The pearl thus cast before the swine, they did according to their nature. *Buffet*. Strike with the fist. *Prophecy*. Exhibit the Messiah's supernatural knowledge by naming the striker. *Officers*. The attendants of the high-priest. *Blows*. With the open hand. The margin is equally possible. VER. 66, *Beneath*. The inquiry had been conducted in the upper room. *Court*. Quadrangle (*atrium*), round which the house was built. *One*. John tells us she was the portress. VER. 68, Peter's character, "consistently inconsistent," dominated by successive impulses, whether of rashness or of panic, completely explains a behavior at first sight astounding. Gal. 2, 12, *sq.*, records a later outburst of the same latent forces. Lofly moralists who complacently sneer at Peter's fickleness may profitably ask themselves in what part of Palestine they would have been that fatal night. We should notice that Peter himself must have been mainly responsible for the prominence all four evangelists give to his fall. We can but faintly conceive how sorely the record pained him, but he insisted on its perpetuation as a precious witness of his Lord's mercy. *I neither*, etc. The margin perhaps expresses even better the nervous excitement of this first denial, an inconsequent answer betraying its own falsehood. *Porch*, rather, *fore-court*. The colonnade round the quadrangle, entered by the "porch" of Matt. 26, 71. Peter was eager to hear how the trial went, and thought his first denial would shield him. *And the cock crew*. These words are omitted by the two manuscripts which outweigh all the rest, and were clearly inserted to explain the "second time" of ver. 72. Only Mark narrates the twofold warning, a most significant detail in the memory of the apostle himself, who supplied his facts. VER. 69, *One of them*. Clearly the conversation was about Jesus and his disciples, whose danger is thus suggested. Identified with their Master, they might well have shared his fate. VER. 70, *A little*, "one hour" (Luke), passed probably in a desperate attempt to drown thought and complete his concealment by forced conversation. He forgot the palmist's wise counsel (Psa. 1, 1). For meanwhile conviction was deepening among the group around the fire as they caught the indistinct gutturals and lisped syllables of the northern dialect. As with the Ephraimites of old (Judg. 12, 6), the tongue was betraying its own sins. VER. 71, *Curse*. Perhaps an old habit; imprecations on himself are meant, like 1 Kings 19, 2. *Swear*. Perhaps some solemn formula like "As Jehovah

liveth," perhaps mere angry profanity. *Man*. Contrast Matt. 16, 16. VER. 72, *Stroightway*. All four accounts mark how the shrill cry cut short those pitiful protestations while still pouring forth from Peter's lips. Strange indeed that even his memory did not wake till now! *Before*, etc. That is, "before text dawn" (comp. chap. 13, 35). See chap. 14, 30. *When he thought*. A different phrase, but probably this translation is right. Literally, "throwing [his mind] upon it, he began to weep." Thus while Matthew and Luke bring out the unspeakable anguish of that first bitter rush of tears, Mark suggests the sudden gust of thought which opened a fountain of misery not stanchied till "the Lord was risen indeed and appeared unto Simon Peter."

### Lesson Word-Picture.

BY REV. E. A. RAND.

What is going on, there in the palace of the high-priest? A gathering of some kind, for you hear the stir of people moving about. You catch the occasional clamor of angry voices. It is an unusual hour, though, this time of darkness. Look inside. They have a fire, haven't they? Yes, it is cold, and the heat is agreeable. There are several servants bunched about the fire, and there too is Peter. Apparently, he is in no great concern, only holding out his hands to the fire and enjoying the heat. And yet, how sharply he is looking over toward One who stands bound in the presence of the high-priest! That One? Why, it is Jesus, the man the people would have made king a few days ago. There he is, pale, thoughtful, silent, majestic in the midst of humiliation, his hands bound as if a felon, on either side armed men, and before him that brow-beating high-priest. But look to right and left, and see what a ravenous, clamorous crowd it is, made up of scornful priests, pretentious Pharisees, sneering scribes, and then more armed men, with staves, with swords, with lanterns that a little while ago were flaring outside the city walls, down in the valley. And who are these taking a ready stand before that arrogant high-priest, and with glib tongue pouring out their accusations against the Saviour? But how the lies of these witnesses hitch! When ever did a lie have an unimpeded road to itself a long time? Away with this confusing, conflicting testimony!

But how perplexed looks the frowning high-priest! Members of the council discontentedly buzz with one another and angrily wonder what is to be done next. The armed men glance sheepishly at one another, as if saying, "All that cold tramp in the valley for nothing!"

But look! That hook-nosed harpy in the high-priest's seat has risen. And listen! He is speaking. In a vexed, disappointed tone he snarls at the bound and silent One, "Answerest thou nothing?"

Will he break the silence? All listen. If Peter be back there by the fire, how sharply he listens. No one hears any thing. The silent man is still silent. So thoughtful, grieved the face, but quiet and still. The high-priest charges upon him again.

Is Jesus the Christ? Let him speak. He lifts his eyes, he opens his mouth, he speaks. Yes, the Christ, and as he continues we seem to behold him looking up, as if searching for a fairer judge and appealing to a mightier tribunal. But watch the high-priest. Has he gone into convulsions? He tears his robes, rends them again and again, and is shouting something about blasphemy. A shock of holy horror agitates the council. We hear cries of blasphemy. There is more robe-tearing, and finally the awful brute-cry of the death-doom is given. Jesus would be led out, and, if they could have