

24, 8, the type. Especially see Heb. 9, 10. The meaning "*sediment*" never occurs in the N. T. A covenant was always ratified by blood, symbolizing the death of the old and the dedication of the new life. For the "new covenant" (Luke 22, 30) see Jer. 31, 33. For many, see chap. 30, 28 and note. Ver. 39. A fuller repetition of Luke 22, 18, spoken *before* the sacrament, at an earlier passing of the cup. Symbol of joyful spiritual life (John 2, 1, *egg.*), he should taste it no more on earth. But when that other cup was drained he would share his servants' by blood, symbolizing the death of the new. *Ver.* 40, that is, in *kind*, the antitype of earthly symbol. Ver. 30, *Hymn*, that is, the second part of the Hallel ("praise"), or Psa. 113-116, the first two of which psalms were chanted earlier.

May 20. Jesus in Gethsemane.

Matth. 26, 36-46 (Mark 14, 32-42; Luke 22, 39-46). On the way to the Mount of Olives (ver. 39) came the great discourse of John 13, very probably in the temple, which, like the city gates, was open all night in pass-over week.

Ver. 36, *sediment*. "Oil-press," seems to have been an inclosed olive orchard belonging to some friend or disciple, such as Lazarus or Nicodemus. It lay between Jerusalem and Bethany, east of the city, where the Mount of Olives slopes down to the Kidron. A possible site is still shown. *Oil-press*. Apparently the entrance, while he took the favored three further into the shaded depths. Ver. 37, comp. chap. 17, 1; James and John were to realize what was the "cup" they had vowed to share (chap. 20, 29); Peter, what following him "unto death" involved. Ver. 38, "In great trials we love solitude, but with friends near."—*Joseph*. His words recall the Greek of Psa. 43, 5. *Soul*. The word appears especially appropriate when the intensely human character of this awful struggle is remembered. It was his spirit which was distressed at the sight of sin's havoc, John 11, 33. *Unto death*. In his perfect realization of the future, the death agony had already begun. He was now "learning obedience" (Heb. 5, 8), to train therein the humanity which he represented. Some regard Jesus as only a martyr for the truth, albeit the noblest of that noble army. How strange, then, that he shrink where his followers did not! We must feel that his death had an infinitely sharper sting; what was deliverance for them was desertion for him. The atonement denied, Gethsemane becomes unintelligible. *Wife*. In this the most profoundly human moment of his life he feels the keenest need of human sympathy. Like him, they were to watch so as to be prepared for the coming trial, though for a very different part in it. Ver. 39, Luke says he "kneled." Matthew records an act of prayer, the agony. *Possible* without defeating his redemptive gesture escape from the cross (chap. 4, 6), Peter had sternly put it away. But might there not be some other course, consonant with the will of God? The prayer implies a limitation to his knowledge like that noted before. Chap. 24, 36. *Nevertheless*. His human "I" had desires, never indulged, contrary to the divine will. Their presence alone made temptation possible. Ver. 40, *Sleeping*. As at that earlier "transfiguration," Luke 9, 32. It was now 1 or 2 A. M.; his prayer had been prolonged, and between weariness and sorrow (Luke 22, 33) we see "disciples, and these disciples, all three sleeping, and so inevitably at such a time."—*Meyer*. *Peter*. Foremost in professed devotion. "Simon" (Mark 14, 37) is his title now, for the new life is drenching the rock no longer firm. Ver. 41. He has been teaching them another of the Lord's prayer, he would now answer exactly to Gal. v. 17; in both the workings of the Divine Spirit. To conquer this weakness of soul and body, their spirit must make prayer, words. Ver. 42. Mark says generally that he used the same struggle; "my will" appears no more. Ver. 43. The agony is not over, and he still seeks sympathy, alas, in vain. Apparently they had been just enough awake to hear his cries of prayer, and perhaps to see the angel sage, like 23, 34, "him, Luke 22, 43, 44. This passage, like the two-thirty fourth, is certainly true-to-thought, though see R. V. Mark. Ver. 44. See Mark's vivid picture of their drowsy bewilderment. Ver. 45. The temptation to save himself (see on chap. 27, 42; comp. 4, 6), but he met it with the silence

of victory. *Sleep on*. A gentle irony. They had lost the only opportunity of helping him; they might sleep now! *Is betrayed*. Lit., "is being betrayed." *Sinners*, whom Jesus loved to gather around him, Comp. John 9, 34 and 41. Ver. 46. The traitor and his band suddenly appear, and Jesus calls the eleven to rise and meet them.

May 27. Peter's Denial.

Matth. 26, 67-75, (vers. 67, 68; Mark 14, 65; Luke 22, 63, 64; ver. 69-75; Mark 14, 66-72; Luke 22, 55-62; John 18, 17, 25-27).

We have here three distinct and seemingly discrepant narratives, Matthew's and Mark's being mainly the same. The discrepancies are a problem for opponents, being so exactly what we should expect when independent witnesses relate briefly events crowded with detail. We may sketch a harmony, in whose assumption we can fairly require the enemy to prove even improbability. 1. Comparing our note on chap. 22, 18 ("chief priests"), it would not be unnatural to suppose the "high-priest" in John 18, 15-22 to be Hannas, and the Romans. By the law he was still the rightful pontiff, and his authority was unbounded. In any case we can assume that the two occupied the official palace to stay by the fire, where the parties apparently relieved at her post, questions him and receives the first denial. Restlessly trying to escape notice, he retires a little into the opening of the porch, and a cock crows. But the group he denies again, with an oath. At hour passes and Peter is again at the fire. But the bystanders are not satisfied. His Galilean patois appears in conversation, and is noticed. Mark's narrator recognizes him, and so the third denial follows, with angry protest. The cock crows again; Jesus looks on Peter, and he goes out to weep bitterly.

Ver. 67, *Chief*. 1, 6 also acts 21, 32; 25, 2. The Talmud tells us of similar brutalities inflicted on the priests on condemned persons. *Buffet*. Smite with the fist. *Palms*. Other take this of blows with rods, according to the clause in the margin. Ver. 68 *Prophecy*. One how even this scoff indicates prophecy to be essential. Notice the fortuitous—no fortuitous—the revelation of things unseen by other men. Ver. 69, *Sitting*, and alternately standing restlessly. *Wifed*. He was in the open "court," or quadrangle (*atrium*), round which the house was built. The early spring morning was bitterly cold, as Jerusalem is more than two thousand feet above sea level, whence the fire and Peter's rash self-indulgence, John seems to have pressed into the room where Jesus was being examined. *A maid*. Lit., "one maid." A Bengel suggests that she was afraid of being blamed for letting in any of the Prisoner's friends. *Galilean*. A contemptuous distinction from the innumerable others named "Joshua" Comp. John 7, 52. Ver. 70. For another example of Peter's consistent inconsistency comp. Gal. 2, 12, 13. His is the most strongly marked character in the whole Bible, and this terrible fall fits it with it perfectly. A creature of impulse, he boldly rushes into temptation, and then the sudden impact of fear and shame upsets his moral balance, and one denial produces another despite time for reflection. Ver. 71, *Forth*. There was a covered colonnade (the "porch" of Mark 14, 68) around the quadrangle, and within sight and hearing. He was eager to hear the result of the preliminary trial, and he thought his first denial would shield him from it. He forgot the wise counsel of Psa. 1, 1. Ver. 72, "Some solemn for milk, like" as Jehovah liveth." Note the prophetic denial, denial on oath, denial with curses. *The man*. Contrast ch. 14, 68, and even this title, as in John 19, 5, has profound significance. Ver. 73, *A little*. An hour, during which Hans to the formal court of Calaphus (who had probably been promoted into the form of the high-priest). The Galileans confessed the gutturals and lisped the "son of David," the Ephraimites, Judges 12, 6. In both cases the language betrayed his own sins. Ver. 74, *Curse*. Perhaps the resurrection of another. Impressions on himself are intended like that in 1 Kings 18, 26. The second time. The weather cock, appropriately meant for a reminder of this event, is an appropriate symbol of the apostle's temperament.



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