

trouble to reply? Then Caiaphas, enraged and disappointed, seeks to get the prisoner to "criminate himself." "On his oath," (so verse 63 means,) "is he the Son of God?" Jesus is not silent now: the Jews shall have one last plain testimony—shall not be able to say that they were not told. "I AM," he says, and solemnly assures them that they shall one day see him at God's right hand in glory.

Then the verdict—"guilty of death." For what? For blasphemy—just as before, (John x. 33,) "Thou being a man, makest thyself God." Really, it was the reverse: He, being God, had made himself man! See Phil. ii. 6, 7.

In these concluding lessons on the Lord's Passion and Death, the application, for once in the way, is of secondary importance. The teacher's object should be to make the narrative as it stands as distinct and real to the scholars as possible. Let the details of the history once be fixed in their minds and memories, and how great will be the benefit! Such a foundation laid, how much may afterward be built upon it! A few words of application will suffice in the present lesson; but those few words may be very impressive. Thus—

Think of the change of places of judges and prisoner at the last day—He, then on the judgment-seat—they, then at his bar! Will they deserve to endure the wrath of the Lamb? Ah, but perhaps we are more guilty. "In ignorance they did it," (Acts iii. 17.) We know who he was, and what he has done for us. If we reject him, "of how much sorer punishment shall we be thought worthy?" (Heb. x. 29.)

The Golden Text suggests a different line of thought, namely, the contrast between the high priest Caiaphas and the High Priest Jesus. This would work out in an interesting way, and might lead up to nearly the same application.

Berean Notes.

I. GENERAL STATEMENT.

From Gethsemane Jesus was led to the palace of the ex-High Priest Annas. Thence he was sent bound to the residence of the High Priest Caiaphas, and arraigned before the Sanhedrin.

I. NOTES AND ILLUSTRATIONS.

Topic: Jesus, our victorious and ever-loving High Priest.

1. CAIAPHAS, THE CORRUPT HIGH PRIEST, vers. 59-65. (1.) *The villainous plot.* ALL THE COUNCIL. The Sanhedrin, the highest council of the Jews. Its sessions were usually held in the temple; but on this occasion in the house of Caiaphas. The vile PRIESTS AND ELDERS, having no accusation against Jesus, seek FALSE WITNESS—testimony of perjured men. John vii. 51. BUT FOUND NONE—on which a charge could be legally rested. Luke xxii. 56. AT...LAST...TWO—being bribed, testify falsely. Compare verse 61 and John ii. 19-21. But they disagree. Luke xxii. 59. (2.) *The solemn adjuration.* ADJURE. To solemnly entreat, as if under oath. The high priest, overwhelmed with the evidence of his own baseness, assumes an air of pious zeal for the right. TELL US. Caiaphas is eager, not for truth, but for some word by which to criminate Jesus. (3.) *The impious charge.* Christ having replied, and claimed to be the Messiah, (ver. 64,) Caiaphas makes the charge of BLASPHEMY. See Matt. xxvi. 1-4, and John xi. 47-53 for the motive. RENT HIS CLOTHES. To tear the garments was a custom indicating indignation, grief, etc. Compare Lev. x. 6; xxi. 10; and Gen. xxxvii. 29, 34; Job i. 20; 2 Kings xviii. 37; xix. 1; Acts xiv. 14. In Caiaphas we see the thorough hypocrite.

A hypocrite may be both the fairest and the foulest creature in the world. How commonly do such unclean swans cover their black flesh with their white feathers!—Secker.

"An evil soul producing holy witness
Is like a villain with a smiling cheek
A goodly apple rotten at the core.
O, what a goodly outside falsehood hath!"

What wilt thou say when thine abominably corrupt and filthy heart shall be opened before the sun, and men and angels hear thy lies and hypocrisies laid bare before thee? Wilt thou play the hypocrite then?—Spurgeon.

2. JESUS, OUR EVER PERFECT HIGH PRIEST, (see Golden Text, Heb. vii. 26.) The office of high priest among the Jews was one of great dignity, the priest being the immediate representative of God. He was required to be HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS. Caiaphas met none of these demands. Christ fulfilled them all. He was higher than Caiaphas, higher than all mortals, HIGHER THAN THE HEAVENS. In him dwelt the "fulness of the Godhead