

siah who was seen by Daniel in his vision" (7: 13). (Meyer). "Thus of his own accord did Jesus now add his royal testimony to the confession which he had been forced to make" (Lange). The "from henceforth" of Luke means, "From this point, when you will not let me go. This itself is the way to glory" (Bengel). Son of man—Read Dan. 7:13-28 and note the resemblance to John's *Revelation*. This was the name which Jesus had commonly adopted for himself. At the right hand of power—(Acts 7: 56). A figurative expression for "clothed by God with supreme glory and power." (Ps. 110: 1; Heb. 1: 13). Clouds of heaven—For judgment. Matt. 16: 27, 28; 25: 31-46; John 5: 27. To him every knee shall bow and every tongue confess. With hands bound and the cross full in view he declares his divinity and predicts the triumph of his cause. (Zech. 12: 10).

III. THE UNJUST SENTENCE. 63. Rent his clothes—"The rending takes place while one is standing, from the neck before, not behind, not at the side or lower fringes of the garment. The breadth of the tearing is a span. The rending does not take place in the tunic or linen under-garment, nor in the mantle outside; it takes place in all the rest of the garments fitted to the body, even if there be ten" (Buxdorf). This was a sign of indignation (Acts 14: 14; 2 Kings 18: 37;

19: 1), or grief (2 Sam. 1: 11), but was, on ordinary occasions, forbidden to the high priest (Lev. 10: 6; 21: 10). Matthew says that he rent *both his outer garments* (26: 65), and Mark that *both his inner ones* were rent. His priestly robe was worn only in the temple and when officiating. (Alford). This was a formal act to be done in the presence of one convicted of blasphemy, like the putting on the black cap by a judge (Lindsay). Jesus was condemned without investigating his claims, and before the jury had given their verdict. It was a piece of hypocritical acting, for they were glad that no further witnesses needed to be sought for. With indecent haste an illegal sentence was pronounced.

64. Blasphemy—It was blasphemy only if untrue. No evidence was adduced to shew that his claim was false, and there was a *prima facie* case in his favor in the blameless life, the miracles, and the failure of accusations. Guilty of death—R. V. marg., "liable to death." This is the old meaning of the word "guilty." We would now say "guilty of blasphemy." The legal punishment of blasphemy was death. (Lev. 24: 16; Deut. 18: 20). This was a hasty and probably "packed" meeting of the Sanhedrim. Joseph of Arimathea, Nicodemus and others of a gentler nature were not likely present. The court met again at daybreak to confirm the sentence.

LESSON. 1. The consequences of following Jesus only "afar off." 2. Unbelief tries to find reasons for not accepting Christ. Earnest enquirers can discover a thousand for coming to him. 3. We should sometimes be silent under false accusations and refute them by our lives. 4. Jesus will come again to judge the world. 5. Those still reject Christ who refuse to receive him as their Saviour.

SUMMARY AND REVIEW.

WHAT DO YOU THINK OF HIM
WILL HE THINK OF YOU
HAVE YOU DONE TO HIM
HAS HE DONE FOR YOU ?

—S. S. Times.

LESSON VII — May 19th, 1895.

Jesus Before Pilate. Mark 15: 1-15.

(Commit to memory verses 14, 15).

GOLDEN TEXT: "But Jesus yet answered nothing: so Pilate marvelled." Mark 15: 5.

PROVE THAT—Innocence bears reproach in silence. 1 Pet. 2: 23.

LESSON HYMNS. *Children's Hymnal*—Nos. 43, 45, 86, 146.

SHORTER CATECHISM. Quest 21. *Who is the Redeemer of God's elect?* A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person forever.

DAILY PORTIONS. *Monday*. Jesus before Pilate. Mark 15: 1-15. *Tuesday*. Pilate's questions. John 18: 28-40. *Wednesday*. Silence before Herod. Luke 23: 1-12. *Thursday*. Mocked by soldiers. Matt. 27: 24-31. *Friday*. "Behold your King." John 19: 5-16. *Saturday*. Combination of enemies. Acts 4: 23-30. *Sabbath*. Rejected of men. Isa. 53. (*The I. B. R. A. Selections*).