**30—35.]** DECLARATION THAT ALL  
SHOULD FORSAKE HIM. CONFIDENCE OF  
PETER. Mark xiv. 26—31. See Luke  
xxii. 31—38: John xiii. 36—38. Here,  
accurately speaking perhaps between *singing  
the hymn* and *going out*, come in the  
discourses and prayer of our Lord in  
John xiv. xv. xvi. xvii., spoken (see  
note on John xiv. 31) without change  
of place in the supper-chamber.

The hymn was in all probability the  
last of that which the Jews called  
the Hallel, or great Hallel, which consisted  
of Psalms cxv.—cxviii.; the former  
part (Psalms cxiii. cxiv.) having  
been sung during the meal. It is unlikely  
that this took place *after* the  
solemn prayer in John xvii.

**30. went  
out]** St. Luke (ver. 39) adds “*as he was  
wont*”—namely, every evening since his  
return to Jerusalem.

**31.] All** (emphatic) **ye** seems to be used as distinguishing  
those present from the one, who had  
me out.

**offended]** The word is  
ere used in a pregnant meaning, including  
what followed,—desertion, and, in one case,  
denial.

**for it is written]** This is a  
very important citation, and has been  
much misunderstood ; *how much*, may appear  
from Grotius’s remark, that Zechariah’s  
words are not directly alluded to:  
nay, that in them rather is the saying used  
of some *bad* shepherd. But, on the contrary,  
if we examine Zech. xi. xii. xiii,  
we must I think come to the conclusion  
that the shepherd spoken of xi. 7—14,  
who is *rejected* and *sold*, who is said to  
have been *pierced* (xii. 10), is also spoken  
of in ch. xiii.7. Stier has gone at length  
into the meaning of the whole prophecy,  
and especially that of the word ‘ my fellow,’  
and shewn that the reference can be to *no  
other than the Messiah.*

**32.]** In this  
announcement our Lord seems to have in  
mind the remainder of the verse in Zechariah:  
“and I will turn mine hand upon  
the little ones.” As this could not be  
*cited* in any intelligible connexion with  
present circumstances, our Lord gives the  
announcement of its fulfilment, in a promise  
to *precede* them (a pastoral office, see  
John x. 4) into Galilee, whither they should  
naturally return after the feast was over:  
see ch. xxviii. 7, 10,16.

**33.]** Nothing  
can bear a greater impress of exactitude  
than this reply. Peter had been before  
warned (see note on Luke, vv. 31—34);  
and still remaining in the same spirit of  
self-confident attachment, now that he is  
included among the *all*, not specially  
addressed,—breaks out into this asseveration,  
which carries completely with it the  
testimony that it was *not the first*. Men do  
not bring themselves out so strongly, unless  
their fidelity has been previously attainted.

**34.]** The very words *in their order*are, I doubt not, reported by St. Mark,—  
“*This day, even in this night, before the  
cock crow twice, thou shalt deny me  
thrice.*” The contrast to Peter’s boast, and  
the climax, is in these words the strongest ;  
and the inference also comes out most  
clearly, that they likewise were not now  
said for the first time.

The *first* cock-  
crowing is at midnight: but inasmuch as  
*few hear it*,—when the word is used *generally*,  
we mean the *second* crowing, early  
in the morning, before dawn. If this view  
be taken, the cock-crowing and double cock-  
crowing amount to the same—only the  
latter is the *more precise* expression. It  
is most likely that Peter understood this  
expression as only a *mark of time*, and  
therefore received it, as when it was  
spoken before, as merely an expression of  
distrust on the Lord’s part; it was this  
solemn and circumstantial repetition of it  
which afterwards struck upon his mind,  
when the sign itself was literally fulfilled.

A question has been raised whether  
*cocks were usually kept* or even allowed  
in Jerusalem. No such bird is mentioned