JESUS. Matt. xxvi. 69—75. Mark xiv.  
66—72. John xviii. 17, 18, 25—27. See  
throughout, table and notes in Matthew.

**56.**] The word **light** here seems to be used as accounting  
for the words *beholding him:* not so in Mark xiv. 54, where it is  
merely *“he warmed himself at the light.”*

**58. another** (masculine)] In Mat.  
thew it is feminine,—in **Mark, the maid.**

**61.**] See extract from Robinson’s notes on  
Matthew, ver. 69. If, as there supposed, the trail was going on *in an open  
chamber looking on the court,* the look  
might well have been given from a considerable distance. *We* need not enquire, *how* our Lord could hear what **was** going  
on round the fire in the court, as some  
Commentators have done. But even were such an enquiry necessary, I see no difficulty in answering it. The anathemas of Peter, spoken to *those who stood by* with vehemence and the crowing of the cock, —were not these audible ? But our Lord needed not these to attract His attention.

**63—65.**] HE IS MOCKED. St. Luke  
does not, as some Commentators say, place  
this mocking *before the trial* in Caiaphas's  
house, but in the same place as Matthew,  
vv. 67, 68, and Mark ver. 65, viz. *after*  
what happened there. The trial he *omits  
altogether,* having found no report of it.  
How those who this view of St. Luke’s  
arrangement can yet suppose him to have  
had Matthew and Mark before him while  
writing, I am wholly at a loss to conceive.

**66–71.**] HEARING BEFORE THE COUNCIL. (Probably) Matt. xxvii, 1. Mark  
xiv. 1. It seems probable that St. Luke  
here gives us an account of *a second and  
formal judgment held in the morning.* The  
similarity of the things said at the two hearings may be accounted for by   
remembering that they were both more or less  
formal processes in legal courts, one the  
Precognition, the other the decision, at  
which the things said before would be  
likely to be nearly repeated.

**66. as soon as it was day**] Some trace of