public office of our Lord as a *Teacher*  
having been now fulfilled, His *priestly  
office* begins to be entered upon. He had  
not completed *all* his discourses, for He  
delivered, after this, those contained in  
John xiv.—xvii.—but *not in public;* only  
to the inner circle of his disciples. From  
this point commences THE NARRATIVE OF  
HIS PASSION.

**2. after two days]**This gives no certainty as to the time  
when the words were said: we do not  
know whether the current day was included or otherwise. But thus much of  
importance we learn from them: that the  
delivery of our Lord to be crucified, and  
the taking place of the Passover, *strictly  
coincided*. The solemn mention of them  
in this connexion is equivalent to a declaration from Himself, if it were needed, of  
the identity, both of time and meaning,  
of the two sacrifices; and serves as the  
fixed point in the difficult chronological arrangement  
of the history of the  
Passion. The latter clause, **and the  
Son of man…**, depends on **ye know  
as well** **as** the former. Our Lord had  
doubtless before joined these two events  
together in His announcements to his disciples. To separate this clause from the  
former, seems to me to do violence to the  
construction. It would require *and* then  
*the Son*…

**3–5.]** CONSPIRACY OF THE JEWISH  
AUTHORITIES. Mark xiv. 1. Luke xxii.  
2. This assembling has no connexion  
with what has just been related, but  
follows rather on the end of ch. xxiii.

**{3} who was called Caiaphas**  is in

Josephus, “*Joseph, who is also Caiaphas.*”  
Valerius Gratus, Procurator of Judea, had  
appointed him instead of Simon ben  
Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the proconsul Vitellius, A.D.  
37. See note on Luke iii. 2, and chronological table in introduction to Acts.

**who was called** does not mean who was  
‘surnamed,’ but (see ver. 14) implies that  
*some name* is to follow, which is more  
than, or different from, the real one of the  
person.

**{5} Not during the feast]** This  
expression must be taken as meaning the  
whole period of the feast—the seven days.  
On the *feast-day* (A. V.), i.e. the day on  
which the passover was sacrificed, they  
could not lay hold of and slay any one,  
as it was a day of sabbatical obligation  
(Exod. xii. 16). See note on ver. 17.

**6–13.]** THE ANOINTING AT BETHANY.  
Mark xiv. 3–9. John xii. 1–8. On  
Luke vii. 36–50, see note there. This  
history of the anointing of our Lord is here  
inserted *out of its* chronological *place*.  
It occurred *six days before the Passover*,  
John xii. 1. It perhaps can hardly be  
said that in its position *here,* it accounts  
in any degree for the subsequent application of Judas to the Sanhedrin:  
(vv. 14–16), since his name is not even  
mentioned in it: but I can hardly doubt  
that it originally was placed where it  
here stands by one who was aware of  
its connexion with that application. The  
paragraphs in the beginning of this  
chapter come in regular sequence, thus:  
Jesus announces his approaching Passion:  
the chief priests, &c. meet and plot His  
capture, but *not during* the feast: *but when  
Jesus was in Bethany*, &c. occasion  
was given for an offer to be made to  
them, which led to its being effected, after  
all, during the feast. On the rebuke given  
to Judas at this time having led to his  
putting into effect his intention of betraying our Lord, see note on John xii. 4,  
The trace of what I believe to have been  
the original reason of the anointing being  
inserted in this place, is still further lost  
in St. Mark, who instead of **when Jesus  
was**… has “*and being*”… just as