The **shall ye see** is to the council, the representatives  
of the chosen people, so soon  
to be judged by Him to whom all judgment  
is committed—the **power** in contrast  
to his present weakness—**sitting**—even as  
they now sat to judge Him; and the  
**coming in the clouds of heaven** (see Dan.  
vii. 37) looke onward to the awful time of  
the end, when every eye shall see Him.

**65.]** In Levit. xxi. 10 (see also  
Levit. x. 6) the High Priest is ordered  
*not to rend his clothes;* but that appears  
to apply only to *mourning or the dead.*In 1 Macc. xi. 71, and in Josephus, B. J.  
ii. 15. 4, we have instances of High Priests  
rending their clothes. On rending the  
clothes at hearing blasphemy, see 2 Kings  
xviii. 37.

**66.]** This was not a formal  
condemnation, but only a previous vote or  
expression of opinion. *That* took place in  
*the morning*, see ch. xxvii. 1, and especially  
Luke xxii. 66—71.

**67.]** Luke gives  
these indignities, and in the same place as  
here, adding, what indeed might have been  
suspected that it was not the members of  
the Sanhedrim, but *the men who held  
Jesus in custody*, who inflicted them on  
Him.

The word rendered *buffeted* means *to strike with the fist*.

The following verb (**smote** *him*) is, generally,  
*to strike a flat blow with the back of the  
hand*—but also, and probably here, since  
another set of persons are described as doing  
it, *to strike with a staff.*

**69–75.]** OUR LORD IS THRICE DENIED  
BY PETER. Mark xiv. 66—72.  
Luke xxii. 56—62. John xviii. 17, 18,  
25—27. This narrative furnishes one of  
the clearest instances of the *entire independency  
of the four Gospels of one another.*In it, they all differ; and, supposing the denial to have taken place