in waiting in the *porch*: see note on   
Matthew.

**70.] a little after** is expressed  
in Luke by “*about the space of one hour  
after*”

**for... also]** for, in addition to  
all that has been hitherto said ....

**72.] when he thought thereon**—no   
entirely satisfactory meaning has yet been  
given for the original word thus rendered.  
Referring to my Greek Testament for the  
discussion, I may sum it up by stating that  
the sense in the text, though not elsewhere  
found, seems to suit both the word and the  
context better than any other that has  
been suggested.

**CHAP. XV. 1–5.]** JESUS IS LED AWAY  
TO PILATE, AND EXAMINED BY HIM.  
Matt. xxvii, 1,2,11–14, Luke xxiii. 1–5.  
John xviii. 28–38. Our account is very  
nearly related to that in Matthew : see notes  
there.   
  
**1.] the whole council** is a touch  
of accuracy. From ch. xiv. 53 we know  
that all were assembled. Lightfoot quotes  
from Maimonides a precept which declares  
that of the Sanhedrim of 71 members it is  
not necessary for business that all be  
present: but when *all* were specially   
summoned, attendance was compulsory.

**6–15.]** BARABBAS PREFERRED TO  
HIM. HE IS DELIVERED TO BE   
CRUCIFIED. Matt. xxii. 15–26. Luke xxiii.  
17–25. John xviii. 39,40. Our account  
is nearly cognate to, but distinct from that  
of St. Matthew, where see notes. The  
principal points of distinction will be  
noticed.

**7.]** The circumstance that  
Barabbas was *one of a set* of murderers,  
shewn by the **them that had made**, and  
the *plural* **who** (see margin), is peculiar to  
our narrative, and shews that it is not  
compiled from Matthew and Luke.