*counted still as having the office:* he certainly (John xviii. 13) *exercised the power,*—and had influence enough to procure the actual high priesthood for *five of his sons,* after his own deposition, Jos. Antt. xx. 9. 1.

A substitute, or deputy to the high priest (called by the Talmudists *Sagan*), appears to have been usual,—see 2 Kings xxv. 18; and Annas would thus be able to evade the Roman appointment, and keep the authority.

**the word of God came...]** See John i. 33.

**3–6.]** {3} Matt. iii. 1. Mark i. 4, where see note on **the baptism of repentance.**

**5, 6.]** {5} are peculiar to Luke. They are nearly verbatim from the LXX in the Alexandrine copy.

**7—9.]** Matthew, vv.7—10. John’s speech is verbatim as Matthew, except that **fruits** is singular, and “*think not*” in Matthew is not in Luke. This indicates a  
common origin of this portion, which however is still thus slightly deflected; and let it be borne in mind that the slighter  
the deflection, the more striking the independence of the Evangelists.

**8. begin not to say]** He cuts off even the *attempt* to excuse themselves.

**10—14.]** Peculiar to Luke.

**10.]** Olshausen refers to the answer to a similar question under the N. T. dispensation, Acts ii. 87. See also Acts xvi. 30; xxii. 10. Deeds of justice and charity are the very first fruits