meeting of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1—and to have therefore related as then happening, the following account of what really took place at the  
former meeting.

**67.**] First, before this enquiry, took place the *“witness”* referred to in ver. 71; and the person who  
said this **was** the high priest, and with an  
adjuration, Matthew, ver. 63. The rendering in the margin is the most natural and correct: **If thou art** (not if thou *be*) **the  
Christ, tell us.** The others, *‘Tell us  
whether thou be the Christ ;’* and, *‘Art  
thou the Christ ? tell us,’* are forced and  
unusual renderings of the original.

**68.**] I believe these words to have been  
said as a formal protest on the part of our  
Lord against the spirit and tendency of  
the question asked Him, before He gives  
an answer to it: and as such, they form  
an original and most valuable feature in  
the report.—‘ *It is with no view to examine  
and believe, that you ask this question:  
nor, were I to attempt to educe from your  
own mouths my innocence, would you  
answer Me [or release Me|. I am well  
aware of the intention of this question:  
BUT (Matthew, ver. 6) the time is come  
for the confession to be made :*—**Hence-  
forth &c.**

**69.**] On **henceforth,** see notes on Matthew. The words “*sit on  
the right hand of power”* are common to  
all Three: only St. Luke adds *“of God.”*

**70.**] We find here, and it is worth  
observing, **the Son of God** used as synonymous with **the Son of Man sitting on the right hand of the power of God,** i.e. with  
the glorified Messiah. On **Ye say that  
I am.....**see note on Matthew, ver. 64.

**71.**] How would it have been possible that these words should have been  
said, if no *“witness”* had been brought  
forward at this examination, and if the  
*very same question* had been asked at the  
termination of the former one ?

**CHAP. XXIII. 1—5.**] HE IS ACCUSED BEFORE PILATE. Matt. xxvii. 2, 11—14.  
Mark xv. 1—5. John xviii. 23—38. Our  
account, not entering at length into the  
words said, gives a particular and original  
narrative of the things transacted at this  
interview.

**2.**] This charge was intended to represent the result of their  
previous judgment, **we found ;**—whereas,in fact, *no such matter had been before  
them:* but they falsely allege it before  
Pilate, knowing that it was the point on  
which his judgment was likely to be most  
severe. The words themselves which they  
use are not so false, as the spirit, and impression which they convey. The **forbidden to give tribute to cæsar** was, however, *false entirely* (see ch. xx. 22 ff.); and  
is just one of those instances where those  
who are determined to effect their purpose by falsehood, do so, in spite of the fact having been precisely the contrary to