our Lord here gives us the best interpretation   
of Matt. v. 39—that it does not  
exclude the remonstrating against unjust  
oppression, provided it be done calmly  
and patiently.   
  
**24.**] From what has  
been above said, it will be seen that I  
cannot acquiesce in the *pluperfect* rendering   
of this word **sent**, to bring about which  
the opening particle, **So**, has apparently  
been omitted by the copyists. I believe  
the verse simply to describe what followed  
on the preceding—**So Annas** (or **Annas  
therefore**) **sent Him bound to Caiaphas  
the High Priest**. “Then,” says Chrysostom,   
“not being able even thus to make  
progress in their decision, they send Him  
bound to Caiaphas.” There is no real  
difficulty in this rendering, if Annas and  
Caiaphas lived in one palace, or at all  
events transacted public affairs in one and  
the same. They would naturally have  
different apartments, and thus the sending  
from one to the other would be very possible;   
as also would the incident related by  
Luke xxii. 61:—see the extract from  
Robinson, Matt. xxvi. 69, note. “The  
Evangelist had no need to relate the hearing   
before Caiaphas, for he has related ch.  
xi. 47 ff.: and we have ere this been  
familiarized with the habit of our Evangelist   
not to narrate any further the outward process,   
where he has already by  
anticipation substantially given us its result.”   
Luthardt.   
  
**25—27.**] Matt.  
xxvi. 71–74. Mark xiv. 69–72. Luke  
xxii. 58–61:—see note on Matt. xxvi.  
69.   
  
Peter was in the court-yard of  
the house.   
  
**26.**] This was about an  
hour after the former,—Luke, ver. 59.  
The “**I**” is emphatic in the original: as we  
say, *Did I not see thee with my own eyes?*  
  
  
**28**—CHAP. XIX. 16.] *Jesus before the  
Gentile Governor*. Matt. xxvii. 2, 11–30.  
Mark xv. 1–19. Luke xxiii. 1–25. Before   
this comes in the section of Luke,  
ch. xxii. 66—71, containing the close  
of the examination before the Sanhedrim,  
which did not happen till the morning.  
This undesigned agreement between St.  
Luke and St. John further confirms the  
justice of the view respecting the *two*  
*hearings* maintained above: see note on  
Luke, as above.   
  
**28—40.**] *Pilate’s  
first attempt to deliver Him*.   
  
**28.  
they themselves went not into the palace**  
(literally, **the Prætorium**)] I have already  
di ed the difficulties attending the  
subject of our Lord’s last Passover, in the  
note on Matt. xxvi. 17–19. I will add  
here some remarks of Friedlieb’s. “The  
Jews would not enter the Prætorium  
that they might not be defiled, but that  
they might eat the Passover. For the  
entrance of a Jew into the house of a  
Gentile made him unclean till the evening.  
It is surprising, that according to this declaration   
of the Holy Evangelists, the Jews  
*had yet to eat the Passover*, whereas Jesus  
and His disciples had already eaten it in  
the previous night. And it is no less surprising