XXIII. 1,2. ST. LUKE. 485   
   
 the chief priests and the scribes came together, and led him   
 into their council, saying, 67 ° Art thou the Christ ? tell us.   
 And he said unto them, If I tell you, ye will not believe:   
 68 and if I [¢¢ a/so] ask you, ye will not answer me[f, nor let   
 me go]. 68 © Hereafter shall the Son of man sit on the eHe,t.3:   
   
   
 right hand of the power of God. 7 Then said they all,   
 Art thou then the Son of God? And he said unto them,   
 Ye say that Iam. 7 And they said, What need we any   
 further witness? for we ourselves have heard of his own   
   
 mouth,   
 XXIII. 1 And the whole multitude of them arose, and   
 led him unto Pilate. \* And they began to accuse him,   
 saying, We found this ¥ fellow \*perverting {the nation, s actex.t.   
 and forbidding to give tribute to Cesar, saying that he i-7'   
   
 © render, If thou art the Christ, tell us. 0 omit,   
   
 f omitted by some ancient authorities.   
 8 read and render, But from this time: or, But henceforth.   
 } not expressed in the Better, man.   
 1 read, with almost the most ancient authorities,   
   
 ing of the Sanhedrim after daylight I 10.] We find here, it is worth   
 lieve our Evangelist to have found, see observing, the Son of God used as   
 Matt. xxvii. 1—and to have therefore re- mous with the Son of Man sitting on the   
 lated as then happening, the following right hand of the power of God, i.e.   
 account of what really took place the the glorified On Ye say that   
 former meeting. 67.) First, Iam.....see note on Matthew, ver. 64.   
 this enquiry, place the “ witness” 71.] How would it have been pos-   
 ferred to in ver. and the person who sible that these words should have been   
 said this the high priest, with an said, if no “witness” had been brought   
 adjuration, Matthew, ver. The render- forward at this examination, and if the   
 ing in the margin is most natural and very same question had been asked at the   
 correct: If thou art (not if be) the termination of the former one   
 Christ, tell us. The others, ‘7Zsil us Cuar. XXIII. 1—5.] Hz 18 accusep   
 whether thou be the Christ ;’ and, ‘Art BEFORE Prats. Matt. xxvii. 2,   
 thou the Christ ? tell are forced and Mark xv. 1—§. John xviii. 23—88. Our   
 unusnal renderings of original. account, not entering at length into   
 68.] I believe these words to have been words said, gives a particular original   
 said as a protest on the part our narrative of the things transacted this   
 Lord against the spirit and tendency of interview. 2.) This was in-   
 the question asked Him, before He gives tended to represent the result of their   
 an answer to it: and as such, they previous judgment, we found ;—whereas,   
 an original and most valuable feature in in fact, no such matter had been before   
 the report.—‘ It is no view tu examine them: but they falsely allege it before   
 and believe, you ask this question: Pilate, that it was the point on   
 nor, were I to attempt to from your which his judgment was likely to most   
 own mouths my innocence, would you severe. The words themselves which they   
 answer Me [or release Me|. I am well use are not so false, the spirit, im-   
 aware of the intention of this ression which they convey. The forbid-   
 BUT (Matthew, ver. 6) the time is come Ting to give tribute to was, how-   
 Sor the confession to be made :—Hence- ever, entirely ch. xx. ff.);   
 ke. 69.) On henceforth, seo is just of those instances where those   
 notes on Matthew. The words “ sit who are determined to effect their pur-   
 the right hand of power” are common to pose by falsehood, do so, in spite the   
 all Three: only St. Luke adds ‘of God.” ct having been precisely the to