18—28. ST. JOHN.   
 617   
   
 evil: but if well, why smitest thou me? 2+z Now Annas   
 [2 4ad] sent him bound unto Caiaphas the high priest.   
 25 And Simon Peter » stood and warmed himself. They   
   
 said therefore unto him, Art [>> x0/] thou also one of his   
 disciples ? He denied it, and said, I am not. 26 One of   
 the servants of the high priest, being ¢ Ais kinsman whose   
 ear Peter cut off, saith, Did not I see thee in the garden   
   
 with him? 27 Peter then denied again: and \* imme- ken.xiit.ss.   
 diately the cock crew.   
   
 \*8!1Then 4 ed they Jesus from Caiaphas unto @ dhe hall of iacisiii.rs.   
 Judgment: and it was early; ™and they themselves went aes   
 not into the fyudgment hall, 8 lest they should be defiled; but   
   
 % render, So. ® omit : not according to the original: see note,   
 > render, was standing and warming.   
 bb omit.   
 4 render, they lead. © better, a kinsman of him.   
 f render, palace. © render, the palace of the governor.   
   
 8 render, that they might not be defiled, but might eat the pass-   
   
 over.   
 our Lord here gives us the best interpre- xxii. 58—61:—see note on Matt. xxvi.   
 tation of Matt. v. 89—that it does not 69. Peter was in the court-yard of   
 exclude the remonstrating against unjust the house. 26.] This was about an   
 oppression, provided it be done calmly hour after the former,—Luke, ver. 59.   
 and patiently. 24.) From what has The “1” is emphatic in the original: as we   
 been above said, it will be seen that I say, Did Inot see thee with my own eyes?   
 cannot acquiesce in the pluperfect yender- 28—Cuar, XIX. 16.] Jesus before the   
 ing of this word sent, to bring about which Gentile Governor. Matt. . 2, 11—30.   
 the opening particle, So, has apparently Mark xv. 1-19, Luke x 1—25. Be-   
 been omitted by the copyists. I believe fore this comes in the section of Luke,   
 the verse simply to describe what followed ch, xxii. 66—71, containing the close   
 on the preceding—So Annas (or Annas of the examination before the Sanhedrin,   
 therefore) sent Him bound to Caiaphas which did not happen till the morning.   
 the High Priest. “Then,” says Chrysos- This undesigned agreement between St.   
 tom, “not being able even thus to make Luke and St. John further confirms the   
 progress in their decision, they send Him justice of the view respecting the two   
 bound to Caiaphas.” There is no real hearings maintained above: see note on   
 difficulty in this rendering, if Annas and Luke, as above. 28—40.] Pilate’s   
 Caiapbas lived in one palace, or at all first attempt to deliver Him. 28.   
 events transacted public affairs in and they themselves went not into the palace   
 the same. They would naturally have (literally, the Preetorium)] I bave already   
 different apartments, and thus the sending di ed the difficulties attending the   
 from one to the other would be very possi- subject of our Lord’s last Passover, in the   
 ble; as also would the incident related by note on Matt. xxvi. 17—J9. I will add   
 Luke xxii. 61:—see the extract from here some remarks of Friedlieb’s. “The   
 Robinson, Matt. xxvi. 69, note. “The Jews would not enter the Pretorium   
 Evangelist had no need to relate the hear- that they might not be defiled, but that   
 ing before Caiaphas, for he has related ch. they might eat the Passover. For the   
 xi. 47 ff.: and we have ere this been entrance of a Jew into the house of a   
 familiarized with the habit of our Evan- Gentile made him unclean till evening.   
 gelist not to narrate any further the out- It is surprising, that according to this de-   
 ward process, where he has already by claration of the Holy Evangelists, the Jews   
 anticipation substantially given us its re- had yet to eat the Passover, whereas Jesus   
 sult.” Luthardt. 25—27.] Matt. and His disciples had already eaten it in   
 xxvi. 71—74, Mark xiv. 69—72. Luke the previous night. And it is no less sur