similar instances in two places in the  
apology of Stephen, Acts vii. 4, 16,—and  
in Mark ii, 26. Various means of evading  
this have been resorted to, which are not  
worth recounting. Jer. xviii. 1, 2, or perhaps  
Jer. xxxii. 6—12, may have given  
rise to it: or it may have arisen from a  
Jewish idea [see Wordsworth here], *“that  
Zechariah had the spirit of Jeremiah.”*  
The quotation here is very different from  
the Septuagint,—and not much more like  
the Hebrew. I put it to any faithful  
Christian to say, whether of the two presents  
the greater obstacle to his faith, the  
solution given above, or that given by a  
commentator of our own day, that the  
name of one prophet is here substituted for  
that of another, to teach us not to regard  
the prophets as the *authors* of their prophecies,  
but to trace them to divine Inspiration.

**11—14.]** HE IS EXAMINED BY PILATE,  
Mark xv. 2—5. Luke xxiii. 2—5. John  
xviii. 29—38. Our narrative of the hearing  
before Pilate is the least circumstantial of  
the four—having however two remarkable  
additional particulars, vv. 19 and 24.  
John is the fullest in giving the words of  
our Lord. Compare the notes there.

**11.]** {11} Before this Pilate had come  
out and demanded the cause of his being  
delivered up; the Jews not entering the  
Pretorium.

{12} The primary accusation  
against Him seems to have been that He  
said that He was Christ a King. This is  
presupposed in the enquiry of this verse.

**{11} Thou sayest** is not to be rendered  
as a *doubtful* answer—much less with  
Theophylact, as meaning, ‘*Thou sayest it,  
not I:*’ but as a *strong affirmative*. See  
above on ch. xxvi. 64.

**12—14.]** This part of the narrative occurs only in Mark  
besides, but is explained by Luke ver 5.  
The charges were, of *exciting the people*from Galilee to Jerusalem. On the mention  
of Galilee, Pilate *sent Him to Herod,*Luke, vv. 6—12.

**15—26.]** BARABBAS PREFERRED TO  
HIM. HE IS DELIVERED TO BE CRUCIFIED.  
Mark xv. 6—15. Luke xxiii. 17—25.  
John xviii. 39, 40. In the substance of this  
account the Four are in remarkable agreement.  
St. John gives merely a compendium,  
uniting in one these three attempts  
of Pilate to liberate Jesus, and omitting any  
definite statement of the fact of Barabbas  
being liberated, and Jesus delivered to  
them.

**15. {15} at that feast]** literally,  
**feast by feast;** i.e. at every feast.  
{16} The name Bar-abbas, ‘son of his father,’ was  
not an uncommon one. It does not appear  
why this man was *notable*. The murderers  
in the insurrection in which he  
was involved were *many* (Mark ver. 7).

**17.]** In St. John’s narrative, the suggestion  
of liberating Barabbas seems to  
come from the Jews themselves; but not  
necessarily so: he may only be giving, as