*hands,* to betoken innocence from bloodguiltiness, is prescribed Deut. xxi. 6—9, and Pilate uses it here as intelligible to  
the Jews.

**25.**] blood here has been  
supposed to mean the *punishment of blood:*  
but more probably there is a much wider  
reference—as the *adherence of blood to  
the hands of a murderer* is an idea not  
bearing any necessary reference to *punishment,* only to *guilt.*

26.) The custom of scourging before execution was  
general among the Romans. After the  
scourging, John xix. 1—16, Pilate made a  
last attempt to liberate Jesus—which  
answers to *“I will chastise him and let  
him go,”* Luke, ver. 16.

**delivered him**—to the Roman soldiers, whose office  
the execution would be.

**27—30.**] JESUS MOCKED BY THE SOLDIERS. Mark xv. 16—19 (omitted in  
Luke). John xix. 1—3. The assertion  
*“delivered him to be crucified”* in ver. 26  
is not strictly in its place *there.* Before  
that, the contents of this passage come in,  
and the last attempt of Pilate to liberate  
Him.

**27. the common hall**] literally,  
the **pretorium.** The residence of the Roman governor *was the former palace of*  
*Herod,* in the upper city.

**the whole band**] The **band** is the **cohort**—the *tenth  
part of a legion.* The term **the whole** is  
of course not to be pressed.

**unto him** *—to make sport with Him.* This happened  
in in the guard-room of the cohort: and the  
narrative of it we may well believe may  
have come from the centurion or others  
(see ver. 54), who were afterwards deeply  
impressed at the crucifixion.

**28.**]Possibly the mantle in which He had been  
sent back from Herod—see note on Luke,  
ver. 11: or perhaps one of the ordinary  
soldiers’ cloaks.

**29.**] It does not appear whether the purpose of the crown was  
to *wound,* or simply *for mockery*—and  
equally uncertain is it, of what kind of  
thorns it was composed. The *acanthus,*  
with its large succulent leaves, is singularly  
unfit for such a purpose: as is the plant  
with very long sharp thorns commonly  
known as *spina Christi,* being a *brittle*acacia (robinia), —and the very length of  
the thorns, which would meet in the  
middle if it were bent into a wreath, precluding it. Some *flexile* shrub or plant must be understood—possibly some variety  
of the cactus or prickly pear. ‘Hasselquist, a Swedish naturalist, supposes a  
very common Plant, *naba* or *nubka* of  
the Arabs, with many small and sharp  
spines; soft, round, and pliant branches ;  
leaves much resembling ivy, of a very deep  
green, as if in designed mockery of a victor’s wreath.’ Travels, 288. 1766 (cited by F.M.).

**a reed**—for a sceptre.

**30.**] Here follows the *exhibition of Jesus*  
Pilate, and his last attempt to release  
ie John xix. 4—16.

**31—34.**] HE IS LED TO CRUCIFIXION.  
Mark xv. 20—23. Luke xxiii. 26—33.  
John xix. 16,17. The four accounts are  
still essentially and remarkably distinct.  
St. Matthew’s and St. Mark’s are, *from the  
same source,* but varied in expression, and  
in detail ; St. Luke’s and St. John’s stand  
*each alone;* St. Luke's being the fullest, and  
giving us the deeply interesting address to  
the daughters of jerusalem

**31.**]Peculiar to Matt. and Mark.

**led him away**] or out, as in Mark. Executions usually took place *without* the camp, see Num. xv. 35, or city, 1 Kings xxi. 13, Acts vii. 58, Heb. xiii. 11—18. Grotius