appears to have been *written by Pilate*(see John, ver. 19) and sent to be affixed  
on the cross. It is not known whether  
the affixing of this title was customary.  
In Dio Cassius and others, we read of such  
a title being hung round the neck of a  
criminal on his way to execution. On the  
difference in the four Gospels as to the  
*words of the inscription itself,* it is hardly  
worth while to comment, except to remark, that the advocates for the verbal  
and literal exactness of each gospel may  
here find an *undoubled* example of the  
absurdity of their view, which may serve  
to guide them in less plain and obvious  
cases. (See this further noticed in the  
Introduction.) *A title was written, con-  
taining certain words ;* not *four titles, all  
different,* but *one,* differing probably from  
all of these four, but certainly from three  
of them. Let us bear this in mind, when  
the narratives of words spoken, or events,  
differ in a similar manner. Respecting  
the title, see further on John, vv. 20—22.

**38.**] **Then,** i.e. after the crucifixion  
of Jesus was accomplished. These thieves  
were led out with Jesus, and crucified,  
perhaps by the same soldiers, or perhaps,  
from ver. 36, by another band.

**39—44.**] HE IS MOCKED ON THE CROSS.  
Mark xv. 29—32. Luke xxiii. 35—37,  
39—43. Our narrative and that of St. Mark  
are from a common source. St. Luke’s is  
wholly distinct. The whole of these indignities are omitted by St. John.  
**39. they that passed by**] These words  
say nothing as to its being a *working-day,*or as to the situation of the spot. A  
matter of so much public interest would  
be sure to attract a crowd, among whom  
we find, ver. 41, the chief priests, scribes,  
and elders. These passers-by were the  
multitude going in and out of the city,  
some coming to see, others returning.

**wagging their heads**] see Ps. xxii 7. The first reproach refers to ch. xxvi. 61; the second to the same, ver. 64

**42.**] St. Luke gives, more exactly, the second reproach in this verse *as proceeding from the soldiers.*

**43.**] This is omitted by St. Mark and St. Luke.

**44.**] Neither St. Matt. nor St. Mark is in possession of  
the more particular account given by St.  
Luke, vv. 39—48, where see notes. For  
the other incident which happened at this  
time, see John, vv. 25—27, and notes.

**15—50.**] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mark xv. 33–37. Luke xxiii. 44–46.  
John xix. 28—30. The three accounts  
are here and there very closely allied;  
Matthew and Mark almost verbally. Luke  
only, however, contains the *words which  
the Lord uttered before He expired,—*omits the incident which takes up our  
vv. 46—49, and inserts *here* the rending  
of the veil. John is *entirely distinct.*

**45.**] According to Mark, ver. 25,