**8.]** This is also peculiar to Mark—in   
Matthew it is Pilate who first offers them the  
choice—in Luke they cry out, but it is  
“*away with this man, &c*.” ver. 18.

**coming up** probably implies the *rising of  
the crowd* in excitement—or perhaps their  
*coming up towards the palace*, as “*when  
they were gathered together*” in Matthew.

**9.]** Here our account differs from  
Matthew and agrees with John, ver. 39.

**10.] He knew** is the *imperfect*  
tense: **He was aware, He perceived**, His  
apprehension of it was concurrent with the  
action going on.   
  
**12.] whom ye call  
the King of the Jews** is “*Jesus, which is  
called Christ*” in Matthew. Neither of  
these expressions can well have been copied  
from the other.

**13.] again** only refers  
to “*cried out*;” see ver. 8, where this is  
implied in “*began to desire:*”—they had  
not cried out *this* before.

**16—19.]** JESUS MOCKED BY THE   
SOLDIERS. Matt. xxvii. 27–30 (omitted in  
Luke). John xix. 1–8. See notes on  
Matthew.

**16.] hall**, the court or guard  
room, but *open*, see note on Matt. xxvi. 69.

**17.] purple**, in Greek, is vaguely used,  
to signify different shades of red, and is  
especially convertible with “*scarlet*” as  
St. Matthew.

**20—23.]** HE IS LED TO CRUCIFIXION.  
Matt. xxvii. 31–34. Luke xxiii. 26–33.  
John xix. 16,17. See notes on these.

**21. Alexander and Rufus]** It is quite  
uncertain whether Alexander be identical  
with either of the persons of that name  
mentioned Acts xix. 33, 1 Tim. i. 20, 2 Tim.  
iv. 14, or whether those, or any two of  
them, it one and the same person.  
There is a Rufus saluted Rom. xvi. 13.  
The words **coming out of the country**  
determine nothing as to its being a working  
day or otherwise, any more than   
“*that passed by*” Matthew, ver. 39: nothing