*this moment follow it up.*

**25. him that for sedition and murder was cast  
into prison**] The description is inserted  
for the sake of contrast;—see Acts iii. 14.  
St. Luke omits the scourging and mocking  
of Jesus. It is *just possible* that he might  
have omitted the mocking, because he had  
related a similar incident before Herod ;  
but how shall we say this of the scourging,  
if he had seen any narratives which contained it? If St. Luke had had any materials wherewith to fill up the break between  
verses 25 and 26,I have no doubt he would  
have done so.

**26—33.**] HE IS LED FORTH TO CRUCIFIXION. Matt. xxvii. 31—34. Mark  
xv. 20—23. John xix. 16, 17. Our account is an original one—containing the count is an original one—containing the  
affecting narrative, vv. 27—32, peculiar  
to itself. **26. coming out of the  
country**] See on Mark. **after Jesus**  
is peculiar to Luke, and a note of accuracy. **27.**] These were not the  
women who had followed Him from  
Galilee, but the ordinary crowd collected  
in the streets on such occasions, and  
consisting, as is usually the case (and especially at an execution), *principally of women.* Their weeping appears to have  
been of that kind of well-meant sympathy  
which is excited by an affecting sight,  
such as that of any innocent person delivered to so cruel a death. This description need not of course exclude many who may  
have wept from deeper and more personal  
motives, as having heard Him teach, or  
received some benefit of healing from Him,  
or the like.

**28.**] **turning unto them—**  
after He **was** relieved from the burden of  
the cross. This word comes from an eyewitness.

**for me**— His future course  
was not one to be bewailed—see especially  
on this saying, Heb. xii. 2,—*“ who for the  
Joy set before Him endured the cross, despising the shame.”* Nor again were His sacred sufferings a mere popular tragedy  
for street-bewailing ; the sinners should  
weep for *themselves,* not for Him.  
**for yourselves, and for your children . . .**—see Matthew ver. 25, where the people  
called down the vengeance of His blood on  
themselves *“and upon our children.” Many  
of those who now bewailed Him perished  
$n the siege of Jerusalem.* Those who now  
were young wives, would not be more than  
*sixty* when (A.D. 70) the city was taken.  
But to *their children* more especially belonged the miseries of which the Lord here