*ear to hear*,—‘of such are my subjects  
composed :—they hear my voice.’ But for  
the putting this true dealing on its *proper*  
*and only ground*, see ch. viii. 47 ; vi. 44.  
  
  
**38.**] To this number Pilate did not  
belong. He bad no ear for Truth. His  
celebrated question is perhaps more the  
result of indifferentism than of scepticism ;  
it expresses, not without scoff and irony, a  
conviction *that truth can never be found* :  
and is an apt representative of the state of  
the polite Gentile mind at the time of the  
Lord’s coming. It was rather an inability  
than an unwillingness to find the truth.  
  
  
He waits for no answer, nor did the  
question require any. Nay, it was no real  
*question*, any more than any other, behind  
which a negation lies hid.   
  
**I find no  
fault in him**] **I**, opposed to **you**, who  
had found fault in Him. Pilate mocks  
both—the Witness to the Truth, and the  
haters of the Truth. His conduct presents  
a pitiable specimen of the moral weakness  
of that spirit of worldly power, which  
reached its culminating point in the Roman   
empire.   
  
**39.**] At this place  
comes in Matt. xxvii. 12—14;—the repeated   
accusation of Jesus by the chief  
priests and elders, to which He answered  
nothing ;—and Luke xxiii. 5–16, the  
sending to Herod, and second proclamation   
of His innocence by Pilate,—after  
which he adopts this method of procuring  
His release (Luke, ver. 17).   
  
**ye have  
a custom**] See note Matt. xxvii. 15, and  
compare, for an instructive specimen of the  
variations in the Gospel narratives, the  
four accounts of this incident.   
  
**40.**]  
They have not *before “cried out*” in this  
narrative: so that some circumstances  
must be presupposed which are not here related:   
unless verses 30 and 11 be referred  
to.   
  
**Now Barabbas was a robber**] In  
Mark xv. 7, Luke xxiii. 19, a rioter ;— but  
doubtless also a robber, as such men are  
frequently found foremost in civil uproar.  
There is a solemn irony in these words of  
the Apostle—a *Robber*! See the contrast  
strongly brought out Acts iii. 14. Luthardt  
remarks on the parallelism with Levit.  
xvi. 5—10. Thus was Jesus ‘the goat  
upon which the Lord’s lot fell, to be offered   
for a sin-offering.’   
  
**CHAP. XIX.  
1.**] The reason or purpose of this scourging  
does not here appear; but in Luke xxiii,  
21—23 we read that after the choice of  
Barabbas, Pilate asked them what should  
be done with Jesus? And when they demanded   
that He should be crucified, Pilate,  
after another assertion of his innocence,  
said “ *I will chastise him, and let him go.*”  
Thus it is accounted for.   
  
**2, 3. {2} and they approached him**] This has been probably   
erased by the copyists, as not being  
understood. It was their mock-reverential  
approach, as to a crowned king: coming  
probably with obeisances and pretended  
homage. {3} In the address, **Hail, King of  
the Jews**, they were insulting the Jews,  
as much as mocking Christ. See notes on  
Matt. vv. 27—30;—and on the **purple  
robe**, Mark, ver. 17.   
  
**4.**] The unjust  
and cruel conduct of Pilate appears to  
have had for its object to satisfy the