multitude by the mockery and degradation   
of the so-called King of the Jews:  
and with that view he now brings forth  
Jesus. His speech is equivalent to— “See  
what I have done purely to please *you*—  
for *I* believe Him innocent.”   
  
**5.**] is  
the accurate and graphic delineation of an  
eye-witness, and intimately connected with  
the speech of Pilate which follows. For  
the cry, **Behold the man**! is uttered to  
move their contempt and pity ;—‘ See this  
man who submits to and has suffered these  
indignities—how can He ever stir up the  
people, or set Himself up for King? Now  
cease to persecute Him ; your malice surely  
ought to be satisfied.’   
  
**6.**] This had  
been cried before, see Matthew, ver. 22 and  
parallels. Possibly St. John may not have  
heard the cry. According as men have  
been in different parts of a mob, they  
will naturally report differently, as those  
nearest to them cried out.   
  
**Take him  
yourselves**] The words of Pilate shew  
vacillation between his own sense of the  
innocence of Jesus and his fear of displeasing   
the Jews and their rulers. He  
now, but in ironical mockery, as before,  
ch. xviii. 31, delivers the matter entirely  
into their hands: perhaps after having  
received the message from his wife, - Matthew   
ver. 19.   
  
**7.**] In consequence of  
this taunt, they now declare the cause of  
their condemnation of Him—see Levit.  
xxiv. 16—and their demand that, though  
found innocent by the governor, He should  
die.   
  
**8.**] This charge served to increase   
the fear which Pilate had before:  
see note on ch. xviii. 37   
  
The name **Son of God**   
served also to confirm the omen  
already furnished by the dream of his wife.  
That this fear was not a fear *of the Jews*,  
nor *of acting unjustly*, but of the Person  
of Jesus, is evident from what follows.  
  
  
**9.**] He entered, taking Jesus with  
him.   
  
**Whence**] i. e. not ‘from what  
province ?’—for he knew this, Luke xxiii.  
6, 7: nor, ‘of what parents ?’— but  
**whence?** in reference to the name, **the  
Son of God**: *Whence is thine origin?*  
Observe that the fear of Pilate is not mere  
superstition, nor does it enter into the  
Jewish meaning of “*the Son of God:*”  
but arises from an indefinite impression  
made on him by the Person and bearing  
of our Lord. We must not therefore  
imagine any fear of Him as being a ‘son  
of the gods,’ in Pilate’s mind: this gives a  
wrong direction to his conduct, aud misses  
the fine psychological truth of the narrative.   
  
Our Lord, in His silence, was  
acting according to His own precept, Matt.  
vii. 6. Notwithstanding Pilate’s fear of  
Him, he was not in earnest ;—not determined   
to be led by his conscience, but had  
already given way to the unjust demands  
of the people; and He who saw his heart,  
knew how unworthy he was of an answer  
to so momentous a question. Besides, this  
silence was the most emphatic answer to  
all who had ears to hear it ;—was a reference   
to what He had said before, ch. xviii.  
37, and so a witness to His divine origin.  
Would any *mere man*, of true and upright  
character, have refused an answer to such  
a question, so put? Let the modern rationalist   
consider this.   
  
**10.**] As in