up?   
  
The words **Behold your King**  
seem to have been spoken in irony to the  
Jews—in the same spirit in which afterwards   
the title, was written over the cross:  
—partly perhaps also, as in that case, in  
consequence of the saying in ver. 12,—to  
sever himself altogether from the suspicion  
there cast on him.   
  
**15.**] **We have  
no king but Cæsar**, was a degrading confession   
from the *chief priests* of that people  
of whom it was said, ‘The Lord your God  
is your King.’ 1 Sam. xii. 12. “They  
were so earnest in repudiating Jesus,” says  
Bengel, “that they repudiate their Messiah  
altogether.” However, the cry furthered  
the present purpose, and to this all was  
sacrificed, including truth itself; for the  
confession was not only degrading, but false  
in their mouths. Some of those who now  
cried this, died miserably in rebellion against  
Cæsar forty years afterwards.  
  
  
**16.**] Here the scourging seems (Matthew, Mark)  
to have taken place, or perhaps to have  
been renewed, since the former one was  
not that customary before execution, but  
conceded by Pilate to the mob in hope of  
satisfying them.  
  
  
**17—42.**] *Jesus surrenders himself to  
death*. Matt. xxvii. 31-61. Mark xv.  
20—47. Luke xxiii. 26—56. Compare  
the notes on the Four throughout.

**they  
took Jesus**] viz. the chief priests.  
  
  
**17—22.**] *His Crucifixion*.   
  
**17.**] See  
on Matt. ver. 33.   
  
**19.**] Matt. ver. 37.  
  
  
**20—22.**] {20} The same spirit of mockery   
of the Jews shewed itself in the title,  
as before, ver. 14. {21} They had prevailed on  
Pilate by urging this point, that Jesus had  
set Himself up for a king; and Pilate is  
willing to remind them of it by these  
taunts. {22} Hence their complaint, and his  
answer.   
  
The Latin was the official  
language, the Greek that usually spoken,—  
the Hebrew (i.e. Aramaic) that of the  
common people.   
  
**What I have written  
I have written**] The first perfect denotes  
the past action; the second that it was  
complete and unalterable.   
  
**23—30.**] *His death*.   
  
**23, 24.**] {23} There were  
four soldiers, a *quaternion*, Acts xii. 4, *and*  
perhaps a centurion, for we read elsewhere  
of a centurion sent to see punishment  
inflicted.   
  
The garments of the executed   
were by law the perquisite of the  
soldiers on duty.   
  
The **coat** was the  
tunic. It reached from the neck to the  
feet, and was fastened round the throat  
with a clasp. It was properly a priest’s