202 ST. MATTHEW. XXVII.   
   
 f7xcx.x1.1% was spoken by Jeremy the prophet, saying, ‘And they   
 took the thirty pieces of silver, the price of him that was   
 ° valued, whom they of the children of Israel did ° value ;   
 10 and gave them for the potter’s field, as the Lord   
   
 P appointed me.   
 11 And Jesus stood before the governor: and the go-   
 vernor asked him, saying, Art thou the King of the Jews?   
 eiTimv.1 And Jesus said unto him, ®Thou sayest. 12 And when   
 heb.xxvi.ox he was accused of the chief priests and elders, \*he an-   
 ch.xxvi.6, swered nothing. 18 Then said Pilate unto him, ‘ Hearest   
 thou not how many things they witness against thee?   
 14 And he answered him to never a word; insomuch that   
 the governor marvelled greatly. 15 Now 4 at that feast the   
 governor was wont; to release unto the people a prisoner,   
   
   
   
 whom they would. 16 And they had then a notable   
 prisoner, called Barabbas. 17 Therefore when they were   
   
 © vender in both cases, a price on.   
 P reader, commanded, for perspicuity.   
 @ render, at the feast-time.   
   
 sinilar instances in two places in -the said that He was Christ a King. This is   
 apology of Stephen, Acts vii. 16,—and presupposed in the enquiry of this   
 in Mark ii, Various means of evading Thou sayest is to be rendered   
 this have been resorted to, are not as a doubtful answer—much lees with   
 worth recounting. Jer. xviii. 2, or per- Theophylact, as meaning, ‘ sayest it,   
 haps Jer. xxxii. 6—12, may have given not I? butas a strong ice. See   
 rise to it: it may have arisen from a above on ch. 64. 12—14.] This   
 Jewish idea [see Wordsworth here], “ part of tho narrative only in Mark   
 Zechariah had the spirit of Jeremiah.” besides, is explained by Luke ver 5.   
 The quotation here is very different The charges were, of exciting people   
 the Septuagint,—and not much more like from Galilee to Jerusalem. On the men-   
 the Hebrew. I put it to any faithful tion of Galilee, sent Him to Herod,   
 Christinn to say, whether of two pre- Luke, vv. 6—12.   
 sents the greater to his faith, 16—26.] BaraBBaS PREFERRED TO   
 solution given above, or that given bya Hr. Hz 19 DELIVERED TO BE CRUCI-   
 commentator of our own day, that the Frep. Mark xv.6—15. Luke xxiii. 17—25.   
 name of one prophet is substituted John xviii. 40. In the substance of   
 \* that of another, teach us not to account the Four are remarkable agree-   
 the prophets as the authors of their ment. St. John gives merely a compen-   
 phectes, but trace them to divine Inspi- dium, uniting in one three attempts   
 ration. of Pilate to liberate and omitting   
 11—14,] Hz 1s sxaMinep BY Pizarts, definite statement of the of Barabbas   
 Mark xv. 2—5. Luke xxiii. John being liberated, and Jesus delivered to   
 xviii. Our narrative of hearing them. 15. at that feast] literally,   
 before Pilate the least circumstantial feast by feast; i.e. at every feast.   
 the four—having however two remarkable name Bar-abbas, ‘son of his father,’   
 additional particulars, vv. 19 and 24 not an uncommon one. It does not appear   
 Jobn is the fullest giving the words of why this man was notable. The mur-   
 our Lord. Compare the notes there. derers in the insurrection in which he   
 11.] Before this Pilate had come was involved were many (Mark ver. 7).   
 out and demanded the cause of his being 17.) In St. narrative, the sug-   
 delivered up; the Jews not entering the gestion of liberating Barabbas seems to   
 Pretorium. The primary accusation come from the Jews themselves; but not   
 against Him seems to have that He necessarily so: he may only be giving, as