438 ST. LUKE. XXII.   
   
 once, saying, Away with this man, and release unto us   
 Barabbas: 19 who for a certain sedition made in the city,   
 and for murder, was cast into prison. % Pilate therefore,   
 willing to release Jesus, spake again to them. \*! But they   
 cried, saying, Crucify him, crucify him. 2% And he said   
 unto them the third time, Why, what evil hath he done?   
 I have found no cause of death in him: I will therefore   
 chastise him, and let him go. % And they were P instant   
 with loud voices, requiring that he might be crucified.   
 And the voices of them [PPand of the chief priests] prevailed.   
   
   
   
 Exod. xxi. 24 And " Pilate gave sentence that it should be as they   
 required. % And he released unto them him that for   
 sedition and murder was cast into prison, whom they had   
 desired; but he delivered Jesus to their will. °% And as   
 they led him away, they laid hold upon one Simon, a   
 Cyrenian, coming out of the country, and on him they   
 laid the cross, that he might bear it after Jesus. 27 And   
 there followed him a great company of ‘people, and of   
 women, which [\* a/so] bewailed and lamented him. % But   
 Jesus turning unto them said, Daughters of Jerusalem,   
   
   
 oBeb.x.3. ° weep not for me, but weep for yourselves, and for your   
   
 Pie. urgent. PP omitted in some of our earliest   
 4 render, the people. T omit,   
 this moment follow it up. 25. him been of that of well-meant sympathy   
 that for sedition and murder was cast which is excited by an affecting sight,   
 into prison] The description is inserted such as that of any innocent person deli-   
 for the sake of contrast;—see iii. vered to so a death. This description   
 St. Luke omits the scourging mocking need not of course exclude who may   
 of Jesus. Itis just that he might have wept from deeper and more personal   
 have omitted the mocking, because he had motives, as having heard Him teach, or   
 related a similar incident Herod ; received some benefit healing from Him,   
 but how shall we say this the scourging, or the like. 28.) turning unto them—   
 if he had seen any narratives which con- after He was relieved from the burden of   
 tained it? If St. Luke had had any mate- the croas, This word comes from an eye-   
 rials wherewith to up the break between witness. for me— His future course   
 verses 25 and 26,1 have no he would was not one to be bewailed—ece especially   
 have done so. on this saying, xii. 2,—“ who for the   
 count is an Hz 1s LED FoRTH TO CEU- Joy set before Him endured the cross,   
 affecting narrative, 27—82, peculiar apising the shame.” Nor again were His   
 to itself. John 26. coming out Our the sufferings a mere popular tragedy   
 country] See on Mark. after Jesus for street-bewailing the sinners should   
 is peculiar to Luke, and a note of ac- weep for themselves, not for Him.   
 curacy. 27.] These were not the for yourselves, for yeur children . . .   
 women who had followed Him from —see Matthew ver. 25, where the people   
 Galilee, but the ordinary crowd collected called down the vengeance of blood on   
 in the streets on such occasions, and themselves “and upon our Many   
 consisting, a8 usually the case espe- of those who now bewailed Him perished   
 cially at an execution), principally of $n the siege Jerusalem, Those who now   
 women. Their weeping appears to have were young wives, would not be more than   
 sizty when (a.D. 70) the city was taken.   
 But to their children more especially   
 longed the miseries which the Lord |