XIX. 1—4. ST. JOHN. 621   
   
 that Vis of the truth heareth my voice. %8 Pilate saith «eh, s3i,   
 unto him, What is truth? And when he had said this, '\*'\*   
   
 he went out again unto the Jews, and saith unto them, \* [ rebxix.49.   
 find in him no fault at all. 39 But ye have a custom, that   
   
 I should release unto you one at the passover: will ye   
 therefore that I release unto you the King of the Jews?   
 4s Then Xeried they all again, saying, Not this man, but s Acteiii.1s.   
   
 Barabbas. Now Barabbas was a robber.   
 XIX. ! Then Pilate therefore took Jesus and scourged   
 him. 2 And the soldiers platted a crown of ‘thorns, and   
   
 put 7¢ on his head, and they put on him a purple robe,   
 3y¥ and said, Hail, King of the Jews! and they smote him   
 with their hands, 42 Pilate therefore went forth again,   
   
 and saith unto them, Behold, I bring him forth to you,   
   
 X better, they all cried out.   
 Y read, and they approached him, and said.   
 2 read, And Pilate.   
   
 ear to hear,—‘of such are my subjects four accounts of this incident. 40.)   
 composed :—they hear my voice.’ But for They have not before “cried out” in this   
 the putting this true dealing on its proper narrative: so that some circumstances   
 and only ground, see ch. viii. 47 ; vi. must be presupposed which are not here re-   
 88.] To this number Pilate did not lated: unless verses 80 and 81 be referred   
 belong. He bad no ear for Truth. His to. Now Barabbas was a robber] In   
 celebrated question is perhaps more the Mark xv. 7, Luke xxiii. 19, a rioter but   
 result of indifferentism than of scepticism doubtless also a robber, as such men are   
 it expresses, not without scoff and irony, a frequently found foremost in civil uproar.   
 conviction that truth can never be found : There is a solemn irony in these words of   
 and is an apt representative of the state of the Apostle—a Robber! See the contrast   
 the polite Gentile mind at the time of the strongly brought out Actsiii.14. Luthardt   
 Lord’s coming. It was rather an inability remarks on the parallelism with Levit.   
 than an unwillingness to find the truth. xvi. 5—10. Thus was Jesus ‘the goat,   
 He waits for no answer, nor did the upon which the Lord’s lot fell, to be of-   
 question require any. Nay, it was no real fered for a sin-offering.’ Cuap. XIX.   
 question, any more than any other, behind 1.] Thereason or purpose of this scourging   
 which a negation lies hid. I find no does not here appear; but in Luke xxiii,   
 fault in him] I, opposed to you, who 21—23 we read that after the choice of   
 had found fanlt in Him. Pilate mocks Barabbas, Pilate asked them what should   
 both—the Witness to the Truth, and the be done with Jesus? And when they de-   
 haters of the Truth. His conduct presents manded that He should be crucified,   
 a pitiable specimen of the moral weakness after another assertion of his innocence,   
 of that spirit of worldly power, which said “ J will chastise him, and let go.”   
 reached its culminating point in the Ro- Thus it is accounted for. 2, 3. and   
 man empire. 39.] At this place they approached him] This has been pro-   
 comes in Matt. xxvii. 12—14;—the re- bably erased by the copyists, as not being   
 peated accusation of Jesus by the chief understood. It was their mock-reverential   
 priests and elders, to which He answered approach, as to a crowned king: coming   
 nothing ;—and Luke xxiii. 5—16, the probably with obeisances and pretended   
 sending to Herod, and second proclama- homage. In the address, Hail, King of   
 tion of His innocence by Pilate,—after the Jews, they were insulting the Jews,   
 which he adopts this method of procuring as much as mocking Christ. See notes on   
 His release (Luke, ver. 17). ye have Matt. vv. 27—30;—and on the purple   
 a custom] See note Matt. xxvii. 15, and robe, Mark, ver. 17. 4.) The unjust   
 compare, for an instructive specimen of the and cruel conduct of Pilate appears to   
 variations in the Gospel narratives, the have had for its object to satisfy the