622 ST. JOHN. XIX.   
   
 ach.aviiia8. \*that ye may know that I find no fault in him. 58 Then   
 came Jesus forth, weaving the crown of thorns, and the   
   
 purple robe. And > Pilate saith unto them, Behold the   
 bacts itias, man! 6> When the chief priests therefore and officers   
 saw him, they cried out, saying, Crucify him, erncify him.   
   
 Pilate saith unto them, ¢ Zake ye him, and crucify him: for   
 elev.xxvi. 16. find no fault in him. 7The Jews answered him, \* We   
 amatt.xxv- have a law, and by our law he ought to die, because “he   
   
 13: “made himself the Son of God. 8 When Pilate therefore   
 heard 4¢hat saying, he was the more afraid; 9and went   
 again into the ejudgment hall, and saith unto Jesus,   
   
 e Isa. 7. Whence art thou? But Jesus gave him no answer.   
 10 Then saith Pilate unto him, Speakest thou not unto me?   
   
 4 render, Jesus therefore came forth. b render, he.   
 © render, Take him yourselves. 4 ender, this.   
 © render, palace.   
   
   
 multitude by the mockery and degrada- of God served also to confirm the omen   
 tion of the so-called King of the Jews: already furnished by the dream of his wife.   
 and with that view he now brings forth That this fear was not a fear of the Jews,   
 Jesus. His speech is equivalent to—\* See nor of acting unjustly, but of the Persou   
 what I have done purely to please you— of Jesus, is evident from what follows.   
 for I believe Him innocent.” 5.] is 9.] He entered, taking Jesus with   
 the accurate and graphic delineation of an him. Whence] i. e. ‘from what   
 eye-witness, and intimately connected with province ?’—for he knew this, Luke xxiii.   
 the speech of Pilate which follows. For 6, 7: nor, ‘of what parents ??— but   
 the cry, Behold the man! is uttered to whence? in reference to the name, the   
 move their contempt and pity ;—‘ See this Son of God: Whence is thine origin?   
 man who submits to and has suffered these Observe that the fear of Pilate is not mere   
 indignities—how can He ever stir up the superstition, nor does it enter into the   
 people, or set Himself up for King? Now Jewish meaning of “the Son of God”?   
 cease to persecute Him ; your malice surely but arises from an indefinite impression   
 ought to be satisfied. 6.] This had made on him by the Person and bearing   
 been cried before, see Matthew, ver. 22 and of our Lord. We must not therefore   
 parallels. Possibly St. Johu may not have imagine any fear of Him as being a ‘son   
 heard the cry. According as men have of the gods,’ in Pilate’s this gives a   
 been in different parts of a mob, they wrong direction to his conduct, aud misses   
 will naturally report differently, as those the fine psychological truth of the narra-   
 nearest to them cricd out. Take him tive. Our Lord, in His silence, was   
 yourselves] The words of Pilate shew acting according to His own precept, Matt.   
 vacillation between his own sense of the vii. 6. Notwithstandiug Pilate’s fear ot   
 innocence of Jesus and his fear of dis- Him, he was not in earnest ;—not dcter-   
 pleasing the Jews and their rulers. He mined to be led by his conscience, but had   
 now, but in ironical mockery, as before, already given way to the unjust demands   
 ch, xviii. 31, delivers the matter entirely of the people; and He who saw his heart,   
 into their hands: perhaps after having knew how unworthy he was of an answer   
 received the message from his wife, - Mat- to so momentous a question. Besides, this   
 thew ver. 19. v4 In consequence of silence was the most emphatic answer to   
 this taunt, they now declare the cause of all who had ears to hear it ;—was a refer-   
 their condemnation of Him—see Levit. ence to what He had said before, ch. xviii.   
 xxiv. 16—and their demand that, though 37, and so a witness to His divine origin.   
 found innocent by the governor, He should Would any mere man, of true and upright   
 die. 8.] This charge served to in- character, have refused an answer to such   
 crease the fear which Pilate had before: a question, so put? Let the modern ra-   
 see note on ch, xviii. The name Son tionalist consider this. 10.] As in