ST. JOHN.   
 624 XIX.   
   
 g Luke xz. saying, €If thou let this man go, thou art not Cesar’s   
 bactexei.7. friend: »™ whosoever maketh himself a king speaketh   
 against Cesar. 13 When Pilate therefore heard ¢hat   
   
 saying, he brought Jesus forth, and sat down in the   
 judgment seat in a place that is called the Pavement, but   
 in the Hebrew, Gabbatha. 140 And it was the preparation   
   
 of the passover, und about the sixth hour: and he saith unto   
 the Jews, Behold your King! 15 But they cried out,   
   
 M better, every one that. 1 read, these words.   
 © read, Now it was the preparation of the passover. It was about   
 the sixth hour.   
   
 deliver Him. Cesar’s friend] There cially when connected with ch. xviii. 28.   
 does not seem to be any allusion to this See on the whole matter the notes above   
 name being bestowed as a title of honour referred to. about the sixth hour]   
 (indeed, a good deal of fancy has been There is an insuperable difficulty, as the   
 employed in making out the fact of such a text now stands. For St. Mark relates, ch.   
 title having been in use) any further than xv. 25, that the crucifixion took place at   
 that the appellation would naturally arise the third hour: and that it certainly   
 and be accounted honourable. The mean- was so, the whole arrangement of the   
 ing is, ‘well affected Cesar.’ This day testifies. For on the oue hand, the   
 was a terrible saying, especially under judgment could hardly have taken the   
 ‘Tiberius, with whom, as Tacitus assures us, whole day till noon: and on the other,   
 the undefined charge of disaffection to there will not thus be time left for the   
 person of the emperor was used to fill up rest of the events of the day, before the   
 all other accusations. every one that sabbath began. We must certainly sup-   
 maketh himself a king] This was true: pose, as did Eusebius, Theophylact, and   
 their application of it Christ, alie. But Severus, that there has been some very   
 words, not facts, ave taken into account early erratum in our copies; whether the   
 by tyrants, and this Pilate knew. interchange of 3 and 6, which when ex-   
 13.] these words—viz. these two last re- pressed in Greek numeral letters, are   
 marks. “In such a perplexity, a man like unlike one another (/ and s), or other,   
 Pilate could not long hesitate. As Caiaphas cannot now be determined. We cer-   
 had before said, it were better that one tainly may bring the two accounts nearer   
 even innocent man should die, than that together by recollecting that, as the   
 all should perish: so now in like case crucifixion itself certainly did not (see in   
 Pilate decided rather to sacrifice Jesus Mark) take place exactly at the third   
 though innocent, than to expose himself to and as here it is the sixth hour, some   
 so great danger.” Friedlieb. forth: intermediate time may be described by both   
 see on ch, xviii. 33. The judgment Evangelists. But this is not satisfactory   
 seat, or ema, was in front of the preto- see note on Mark xv. 25. The solution   
 rium, on an elevated platform called Gab- given by Dr. Wordsworth, after Townson.   
 batha, which was paved with a tessellated and others, that St. John’s reckoning of   
 pavement. Such a pavement, Suetonius the hours is different, like our own, so   
 informs us, Julius Cesar carried about on that the sixth hour would be 6 4.31.,   
 his expeditions. 14. the preparation being unsupported by any authority (see ch.   
 of the passover] The signification, ‘ i. 39; iv. 6, 525 xi. 9, and notes), would   
 in the Passover week,’ las found many, and leave here the difficulty that there must   
 some recent, defenders. But this is the thus elapse three hours between the hear-   
 natural meaning of the words, nor would ing before Pilate and the Crucifixion. Be-   
 it ever have been thought of in this place, sides which, we may ask, is it possible   
 but for the difficulty from the whole imagine St. John, with the other gospels   
 Passover question, which I have discussed before him as these expositors believe him   
 on Matt. xxvi. 17—19, and on ch. xviii. to have had, adopting without notice an   
 This preparation day is ‘the 1 independent reckoning of his own which   
 of the Passover,’ i.e. the day preceding would introduce utter confusion into that   
 the evening when the passover was killed. history which (again on their hypothesis)   
 And so it must be understood here, espe- he wrote his gospel to complete and clear