13— 23. ST. JOHN,   
   
 Away with him, away with him, erueify him. Pilate   
 saith unto them, Shall I erucify your King? The chief   
 priests answered, ‘We have no king but Cesar. 16 Then icen. xis..0,   
 delivered he him therefore unto them to be crucified.   
 And they took Jesus[, Pand led him away]. 17 And   
 he bearing his eross \* went forth into 4a place called the ¥Xumzy-   
 place of a skull, which is called in the Hebrew Golgotha:   
 Wwhere they crucified him, and two other with him, on   
 either side one, and Jesus in the midst. 19\* And Pilate   
 wrote a title, and put 74 on the eross. And the writing   
 was, JESUS OF NAZARETH THE KING OF THE   
 JEWS. \* This title then read many of the Jews: for the   
 place where Jesus was erueified was nigh to the city: and   
 it was written in Hebrew, and Greek, and Latin. 2! 8 Zhen   
 said the chief priests of the Jews to Pilate, Write not, The   
 King of the Jews; but that he said, I am King of the   
 Jews. \* Pilate answered, What I have written I have   
 written. \*8 Then the soldiers, when they had erucified   
 Jesus, took his garments, and made four parts, to every   
 soldier a part ; and also his eoat: now the coat was with-   
   
   
   
   
   
   
   
   
 P omitted by some ancient authorities. render, the.   
 T render, Moreover. 8 render, Therefore.   
   
 up? The words Behold your King 20—47. Luke xxiii. 26—56. Compare   
 seem to have been spoken in irony to the the notes on the Four throughout. they   
 Jews—in the same spirit in which after- took Jesus] viz. the chief   
 wards the title, was written over the cross: 17—22.] His Crucifixion. 17.) Sce   
 —partly perhaps also, as in that case, in on Matt. ver. 33. 19.] Matt. ver. 37.   
 consequence of the saying in ver. 12,—to 20—22.] The same spirit of   
 sever himself altogether from the suspicion ery of the Jews shewed itself in the title,   
 there cast. on him. 15.] We have as before, ver. 14. They had prevailed on   
 no king but Cesar, was a degrading con- Pilate by urging this point, that Jesus had   
 fession from the chief of that people set Himself up for a king; and Pilate is   
 of whom it was said, ‘The Lord your Gath willing to remind them of it by these   
 is your King.’ -1 Sam. xii. 12. “1 taunts. Hence their complaint, and his   
 were so earnest in repudiating Jesus,” answer, The Latin was the official   
 Bengel, “that they repudiate their Me: language, the Greek that usually spoken,—   
 altogether.” However, the cry furthered the Hebrew (i. e. Aramaic) that of the   
 the present purpose, and to this all was common people. What I have written   
 sacrificed, including truth if; for the Ihave written] The first perfect denotes   
 confession was not only degrading, but false the past action; the second that it was   
 in their mouths. Some of those who now complete and unalterable. 23—30.]   
 cried this, miserably in rebellion aguinst His death, 28, 24.) There were   
 Cesar forty years afterwards. four soldiers, a quaternion, Acts xii. and   
 Here the scourging seems (Matthew, Mar! ) perhaps a centurion, for we read elsewhere   
 to have taken place, or perhaps to have of a centurion sent to see punishment   
 been renewed, since the former one was inflicted. The garments of the exe-   
 not that customary before exeention, hut cuted were by law the pernisite of the   
 conceded by Pilate to the mob in hope of soldiers on duty. The coat was the   
 satisfying them. tunic. It reached from the neck to the   
 17—42.) Jesus surrenders himself to feet, and was fastened round the throat.   
 death. Matt. xxvii, 31-61. Mark xv. with « clasp. It was properly a priest’s