

8 And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbus unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate saith unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbus unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the hall, called Praetorium; and they called together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

8 committed murder. And the multitude went up and began to ask him to do as he was wont to do unto

9 them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he

10 perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multi-

11 tude, that he should rather release Barabbus unto them. And Pilate again answered and said unto

12 them, What then shall I do unto him whom ye call the King of the Jews? And they cried out again, Crucify

13 him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Cru-

14 cify him. And Pilate, wishing to content the multitude, released unto them Barabbus, and delivered

15 Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the Praetorium; and they call together the

17 whole band. And they clothed him with purple, and plaiting a crown of thorns, they put it on him; and

18 they began to salute him, Hail, King of the Jews!

19 And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

## INDUCTIVE NOTES.

### I. Study of General Features.

SEC. I. Mark advances one more step in his divine story. We have not forgotten how in 10, 33, 34, Jesus had startled his disciples by the prediction that he was to be betrayed to the heads of the Jewish nation, by them to be sentenced to death and delivered up to the Gentiles. Our eighth lesson told us how and by whom he was betrayed, as our last lesson and this one show how he was sentenced and given up to the Romans for execution. It is an awful history, a history of the deepest interest to every human soul, for in it we learn by what means we were redeemed.

SEC. 2. The lesson divides naturally into three parts (vers. 1-5; 6-14; 15-20), the first part preparing the way for the second, as the second does for the third. The three parts may be joined together in a brief statement thus:

Brought before Pilate by the council, Jesus acknowledges his Messiahship, but makes no reply to the accusations of the chief priests. When Pilate proposes the release of Jesus as a favor to the people, the latter ask the release of a robber instead, and demand the crucifixion of Jesus. Pilate sentences Jesus to execution; and the soldiers, having ridiculed and maltreated him, lead him away to execution.

Condensing the above into topics, we have: I. The Examination. II. The Demand of the People. III. The Sentence.

### II. Study of Details.

[Parallel passages, Matt. 27, 1-31; Luke 23, 66-24, 1-25, John 18, 28-19, 1-16.]

#### I. The Examination (vers. 1-5).

1. **Straightway.** In the morning. Not until daylight could the Jewish council hold a legal session and ratify the action already agreed upon in the informal session that preceded. **The whole council.** Its several classes are enumerated to indicate a formal meeting. They met in their own chamber within the temple inclosure, in which alone a death-sentence could be pronounced. A **consultation.** They were already resolved to report to Pilate a sentence of death, but what pretended grounds for the sentence would be most influential with him needed careful discussion and decision. Should they boldly demand the execution without giving reasons (John 18, 30); should they say that he threatened the Roman government by claiming to be a King (verse 2); or should they tell the governor that Jewish law de-

manded his death, since he had blasphemously claimed to be the Son of God? (John 19, 7). **Bound.** Replaced the fetters on him which were first put on in the garden (John 18, 12). They would neglect no opportunity to arouse prejudice against him as a malefactor. **Carried him away.** Meek and submissive. "As a sheep before her shearer is dumb, so he opened not his mouth" (Isa. 53, 7). They came to the official audience-chamber of the governor. **Delivered him up.** Gave him as a condemned prisoner into the civil authority of the governor. **Pilate.** He had been procurator of Judea about three years. His function was the collection of taxes and the administration of justice. His immediate superior was the legate of Syria; but he was responsible to the emperor, by whom he was appointed. His official residence was on the sea-coast at Caesarea, but at the passover season, when Jerusalem was crowded with pilgrims, the public peace demanded his presence. We learn from Josephus that he had already shown a cruel and tyrannical disposition. See Luke 13, 1. After ten years' service Pilate was recalled on account of complaints against him. He afterward took his own life.

2. **Asked him.** In accordance with the accusation made by the council. He was entitled to answer the charge. Jesus was within the praetorium, which the members of the council would not enter for fear of ceremonial defilement (John 18, 28). **Art thou the King of the Jews?** We conclude from this question that this was the charge presented by the council with particular stress. You are charged with a political offense against Rome: are you guilty or not guilty? The Greek shows that Pilate spoke the word "thou" with emphasis, probably indicating contempt. From John 18, 33-38 we learn that Jesus explained that he was a King in a spiritual rather than in a political sense. **Thou sayest it.** It is precisely as your question suggests, I am a King.

3. **Many things.** By multiplying their accusations they hoped to make the deeper impression on Pilate.

4. **Again asked him.** Jesus had responded to the accusation that he claimed to be the Messiah, when questioned by Pilate; the latter thought a question might prompt him to respond again. **Answered thou nothing.** Pilate was not accustomed to such quiet self-possession in an accused prisoner. Jesus had shown no excitement; he had exchanged a few calm words with Pilate; but to the volubrious and angry accusations of the priests he had not uttered a single syllable in reply. To the priests that majestic silence was appalling; to Pilate mysterious. The priests drop the word "Galilee" in making their charges; Pilate asks if he is a Galilean, and, learning that he is, sends Jesus to Herod, who happened then to be at the feast. See Luke 23, 5-12. Herod sends Jesus back to Pilate, and a new colloquy opens.