is said as to the *distance* from whence he  
came.

**22.]** **the place Golgotha**—or  
perhaps the place *of Golgotha*, as the word  
Golgotha would then answer to a skull in  
the interpretation; St. Luke has “*the  
place which is called a skull.*”

**23.]**

**wine mingled with myrrh** is “*vinegar  
mingled with gall*” in Matthew, which see.  
Literally, **they were giving**, i.e. **they  
offered**.

**24–28.]** HE IS CRUCIFIED. Matt. xxvii.  
35–38. Luke xxiii. 33, 34, 88. John  
xix. 18–24.

**25. the third hour]** This  
date is in agreement with the subsequent  
account, ver. 33, and its parallel in   
Matthew and Luke, but, as now standing   
unexplained, *inconsistent with John*, xix. 14,  
where it is said to have been about the  
sixth hour at the time of the exhibition  
of our Lord by Pilate. I own I see no  
satisfactory way of reconciling these   
accounts, unless there has been (see note on  
John) some very early erratum in our  
copies, or unless it can be shewn *from  
other grounds than the difficulty before  
us*, that John’s *reckoning of time* differs  
from that employed in the other   
Evangelists. The difficulty is of a kind in no  
way affecting the authenticity of the  
narrative, nor the truthfulness of each  
Evangelist; but requires some solution  
to the furnishing of which we are not  
competent. It is preposterous to imagine  
that two *such accounts as these* of the   
proceedings of *so eventful a day* should differ  
by *three whole hours* in their   
apportionment of its occurrences. So that it may  
fairly be presumed, that *some different  
method of calculation* has given rise to the  
present discrepancy. Meanwhile the chronology  
of our *text*,—as being carried on  
through the day, and as allowing time both  
for the trial, and the events of the   
crucifixion,—is that which will I believe be  
generally concurred in. All the other  
solutions (so called) of the difficulty are not  
worth relating.  
  
**29—32.]** HE IS MOCKED ON THE  
CROSS. Matt. xxvii. 39–44. Luke xxiii.  
35–37, 39–43. (John xix. 25—27.) Our  
narrative, derived & common source  
with that of Matthew, omits the   
scriptural allusion, “*He trusted in God,”* &c.  
Matthew, ver. 43.

**32. And they that  
were crucified with him]** See notes on  
Luke.