apparently *during the act of the crucifixion,*or  
immediately that the crosses were set up.  
Now, first, in the fullest sense, from the  
wounds in His Hands and Feet, is His  
Blood shed, for the **forgiveness** of sins  
(Matt. xxvi. 28), and He inaugurates His  
intercessional office by a prayer for His  
murderers— *“ forgive them.”* This also is  
a fulfilment of Scripture, Isa. liii. 12,—  
where the contents of our verses 33, 34  
are remarkably pointed out.

His *teaching* ended at ver. 31. His *High  
Priesthood* is now begun. His first three  
sayings on the Cross are *for others:* see  
ver. 43: John xix. 26, 27.

**Father**] He is the *Son of God,* and He speaks in  
the fulness of this covenant relation, —“ *I knew that Thou always hearest Me”* —it is not merely *a prayer*—but *the* prayer  
of the Great Intercessor, which is always  
heard. Notice that even on the Cross,  
there is no alienation, no wrath of condemnation, between the Father and the Son.

**forgive them**] *Who are here  
intended?* Doubtless, first and directly,  
*the four soldiers,* whose work it had been  
to crucify Him. The words **they know  
not what they are doing** point directly at  
this: and it is surely a mistake to suppose  
that they *wanted no forgiveness,*  
because they were merely *doing their duty.*  
Stier remarks, “This is only a misleading  
fallacy, for they were sinners even as  
others, and their obedient and unsuspecting performance of their duty was not without a sinful pleasure in doing it, or  
at all events formed part of their entire  
standing as sinners, included in that *sin  
of the world,* to which the Lord here  
ascribes His Crucifixion.” But not only  
to *them,* but to them as the representatives of that sin of the world, does  
this prayer apply. The persons pointed  
at by **they** are *all mankind,* —the Jewish  
nation, as the next moving agent in His  
death,—but all of us,—inasmuch as for our  
sins He was bruised.

**for they know not what they do,** primarily, as before,  
spoken of the *soldiers,*—then of the  
*council,* who delivered Him up, see John  
xi. 49, **“ye know nothing,”**—then of *all,*  
whose sin is from lack of knowledge of the truth, of *what sin is,* and what it *has done,*—even the crucifixion of the Lord.  
But certainly from this intercession is  
excluded *that one sin*—strikingly brought  
out by the passage thus cited as committed by him who said it, viz. Caiaphas,—and hinted at again by our Lord, John  
xix. 11—and perhaps also by the awful  
answer Matt. xxvi. 64,—‘ thou *saidst* it’ —  
viz. in prophecy, John xi. 49; see also  
Matt. xxvi. 25,—and on the sin alluded to,  
Matt. xii. 31: 1 John v. 16. Observe  
that between the two members of this  
prayer lies the work of the Spirit leading  
to repentance—the prayer that they may  
have their eyes opened, and *know* what  
they have done: which is the necessary  
subjective condition of forgiveness of sins,  
see 2 Tim. ii. 25, 26.

**35.**] The insults of *the people* are by no means excluded, even if the words **with them** be omitted: nay they are implied, by the  
**and....also** which follows in the next  
verse. To find a discrepancy with Matthew and Mark here, is surely unfair:—  
the people’s *standing looking on,* does  
not describe their mind towards Jesus:  
St. Luke reports no more than he had  
before him: and the inference may be  
drawn that those whom he has related to  
have cried out an hour ago, ‘ Crucify him,’  
—would not have stood by in silence.  
On ver. 48, see note there.

**the rulers** are the chief priests and members of the  
Sanhedrim, Matthew, ver 41. The  
concluding words may be rendered either  
(see the reading in the margin) **the Christ  
of God, His elect one,**—or, **elect Christ  
of God.** I prefer the former: but either  
**way, the Christ of God** must be taken together.

**36.**] A different incident from  
that related in Matthew, ver. 48; Mark,  
ver. 36 ; John, vv. 28, 29. It was about  
the time of the mid-day meal of the  
soldiers, —and they in mockery offered Him  
their *posca* or sour wine, to drink with