them.

**38.**] See on Matthew, ver. 37.  
**over him,** on the projecting upright beam of the cross.

**39—43.**] Peculiar to Luke. St. Matthew and St.  
Mark have merely a general and less precise report of the same incident. All were now mocking ; the soldiers, the rulers,  
the mob :—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.

**40.**] Bengel supports the notion that this penitent,  
thief was *a Gentile.* But surely this is an  
unwarranted assumption. What should a  
Gentile know of Paradise, or of the kingdom of the Messiah **as** about to come?

The silence of the penitent is broken  
by the **us** of the other compromising him  
in the scoff.

**also** alludes to: the multitude**—Dost** *thou too* **not fear God?** (as  
thou oughtest to do) **seeing that....**

**41. we**] He classes himself with  
the other in condemnation, but not in his  
prayer afterwards.

**amiss**] literal **unseemly.** This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share  
in those very tumults which He was accused of having excited.

**42.**] The thief had heard of the announcements  
which Jesus had made,—or at all events  
of the popular rumour concerning his  
Kingdom. His faith lays hold on the  
truth that this *is* the King of the Jews  
in a higher and immortal sense. There  
is nothing so astounding in this man’s  
faith *dogmatically* considered, as has been  
thought; he merely *joins* the common  
belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction, that  
*Jesus is the Messiah.* What is *really*  
astounding, is the *power* and *strength* of  
that faith, which, amidst shame and pain  
and mockery, could thus lift itself to the  
apprehension of the *Crucified* as this King.  
This thief would fill a conspicuous place in  
a list of the triumphs of faith supplementary to Heb. xi.

**in thy kingdom**] The A. V., following the Latin Vulgate (so also Luther), renders this *“into thy kingdom,”* which is a sad mistake,  
**as** it destroys the force of the expression.  
It is in **thy kingdom—with thy kingdom,** so *“ shall come in His glory,”* Matt.  
xxv. 31, which we (A. V.) have translated  
rightly. The above mistake entirely loses  
the solemn sense of **comest**—making it  
merely *‘comest into,’* just as we say to  
*“come into”* an estate: whereas it is the  
chief word in the clause, and *“is Thy  
kingdom”* its qualification, at thy coming in thy kingdom.

It will be seen that there is no necessity for supposing  
the man to have been *a disciple,* as some  
have done.

It is remarkable how,  
in three following sayings, the Lord appears **as** Prophet, Priest, and King: as *Prophet,* to the *daughters of Jerusalem ;—*as *Priest,* interceding for forgiveness ;—as *King,* acknowledged by the penitent  
thief, and answering his prayer.

**43. Verily I say unto thee.....**] The  
Lord surpasses his prayer in the answer ;  
the verily *I say unto thee,* to day, is the  
reply to the uncertain *“when (whensoever)”* of the thief.

**Today**]i.e.