not necessarily, immediate. Here we must  
suppose the “ Eloi, Eloi, lama sabachthani”  
to have been said meantime, and the three  
hours’ darkness to have taken place. Perhaps   
during some of this time John was  
absent: see above.   
  
**that the scripture  
might be accomplished**] Various needless  
objections have been raised to the application   
of these words to the saying of the  
Lord which follows, and attempts have  
been made—having it in view to leave no  
pre-appointed particular of the circumstances   
of his suffering unfulfilled, thus:  
that all things were now finished, that the  
Scripture might be accomplished : i.e. that  
all was now done in order to the accomplishment   
of Scripture. But it is much  
more natural to connect them with what  
follows, and to understand, that Jesus,  
speaking doubtless also in intense present  
agony of thirst, but only speaking because  
He so willed it, and because it was an  
ordained part of the course which He had  
taken upon Him, said this word, **I thirst**.  
“He would not have sought this alleviation   
of His sufferings, had He not  
known that this also pertained to the distinguishing   
signs of the Messiah as given  
in the Prophets. Whence this second  
motive is stated in addition: *that the  
Scripture might be accomplished*.” Lampe.  
Notice, it is not, *fulfilled*, which is always  
otherwise expressed in the original, but  
*accomplished*.   
  
**29.**] The **vinegar** was  
the sour wine, or vinegar and water, the  
common drink of the Koman soldiers.  
  
  
**a stalk of hyssop**] An aromatic plant  
growing on walls, common in the south of  
England and on the Continent, with blue  
or white flowers, and having stalks about  
1½ foot long, which would in this case be  
long enough, the feet of the crucified  
person not being ordinarily raised above  
that distance from the ground. It was  
much used for sprinkling, Exod. xii. 22;  
Levit. xiv. 4 &c.; Ps. li. 7.  
  
**30.**] **It is  
finished** expresses the fulfilling of that   
appointed course of humiliation, obedience,  
and suffering, which the Lord Jesus had  
undertaken. That was now over,—the  
redemption of man accomplished,—and  
from this time ‘the joy that was set before  
Him’ begins. It is beyond the purpose of  
a note to bring out the many meanings of  
this most important and glorious word.  
  
  
**he bowed his head**] We have the  
minuteness of an eye-witness, on whom  
every particular of this solemn moment  
made an indelible impression.   
  
**yielded  
up his spirit**] viz. in the words given by  
St. Luke, **Father, into thy hands I commend   
my spirit**—which was also the “*loud  
voice*” mentioned by St. Matthew and  
St. Mark. This “*yielding up His spirit*”  
was strictly a voluntary and determinate  
act—no *coming on* of death, which had  
no power over Him,—see ch. x. 18, and  
note on Luke xxiii. 46.   
  
**31—42.**]  
*Jesus in Death*: and herein,   
  
**31—37**.]  
*Proof of His Death*.   
  
**31.**] On the  
Jewish custom, see note, Matt. xxvii. 57.  
  
  
**that sabbath day was an high day**,  
being as it was (see note on ch. xviii. 28,  
and Matt. xxvi. 17) *a double sabbath*: the  
coincidence of the first day of unleavened  
bread (Ex. xii. 16) with an ordinary sabbath.   
  
**that their legs might be broken**]  
The *breaking of the legs* was sometimes  
appended to the punishment of crucifixion,  
but docs not appear to have been inflicted