27—87. ST. MATTHEW. 205   
   
 they found a man of Cyrene, Simon by name: him they   
   
 Yeompelled to bear his cross. 33 And when they were   
 come unto a place called Golgotha, that is to say, a place   
 of a skull, %\*they gave him vinegar to drink mingled \*?,'=-2-   
 with gall: and when he had tasted thereof, he would not   
   
 drink. 35 And they crucified him, and parted his gar-   
 ments, casting lots [' W that it might be fulfilled which wag +¥s.x1.18   
 spoken by the prophet, They parted my garments among them,   
   
 and upon my vesture did they cast lots]. 56 And sitting   
 down they watched him there; 37 and set up over his   
 V the word is the same as in Matt. v. 41: see note there. W omit.   
   
 brings examples to shew that same was aware of its purpose. In St. Mark’s   
 the custom of the Romans. . account it is mingled with myrrh”   
 Previously, Jesus had borne own cross: —and though toine vinegar might mean   
 Jobn, ver. 17. We have no data to ascer- the same thing, myrrh and gall cannot.   
 tain any further particulars about this We may observe here (and if the remark   
 Simon of Cyrene. The only assumption be applied with caution and reverence, it   
 which we are perhaps justified ing, isa most useful one), how St. Matt. often   
 is that he was afterwards known in the adopts in his narrative very words of   
 Church as a convert: see note on Mark, , where one or more of the other   
 ver. 21. He was coming from the coun- Fea jists the matter of fact ;   
 try, Mark, ibid.; Luke, ver. 26. Meyer see above on ch. xxvi. 15, and compare   
 suggests, to account for the selection of with this verse, lxix. 21.   
 one out of the multitude that pos- 85—88.] Hz 1s onvcrFIEp, Mark xv,   
 sibly he was @ slave; the indignity the 24—28. Luke xxiii. 38. John xix.   
 service to be rendered Preventing their 18—24. The four accounts are distinct   
 taking any other person. 83.] Gol- from one another, and independent of any   
 gotha, » skull: the name is by Jerome, one source in common. 35. they   
 and generally, explained from its being crucified him] The cross was an upright   
 the usual place of and abound- pale or beam, intersected by a transverse   
 ing with skulls—not however unburied, one at right angles, generally in the   
 which was not allowed. This last con- shape of a T. In this case, the ‘titlo’   
 sideration raises an objection the ex- being placed over the Head, the upright   
 ation,—and as the name does not beam probably projected above the hori-   
 import a place of skulls, a place a zontal one, as usually represented ,   
 \_ skull or eee skull (Luke), many To this cross, criminal, being stripped   
 understand it as applying to the shape of his clothes, was fixed by nails   
 of the hill rock. But neither does this through the hands and (not always, nor   
 seem satisfactory, we have no analogy perhaps generally, though certainly not   
 to guide us, and no such hill or rock is seldom — see at Luke xxiv. through   
 known to have existed. As the feet, separate or united. The   
 the situation, we await some evi was not supported by the nails, but by a   
 which may decide between the conflicting jiece wood which passed between the   
 claims of the commonly-received site of fogs. On the rest of the verse, notes   
 Calvary and the Holy Sepulchre, and that on John. The words omitted in the text   
 upheld by Mr. Ferguson, who holds that as not found in any of the ancient   
 the Dome of the k, usually as manuscripts, are clearly from   
 the Mosque of Omar, is in reality spot John, ver. 24, just the phrase which   
 of our Lord’s entombment. See his Arti- was spoken by the prophet assimilated   
 cle “Jerusalem” in Dr. Smith’s Biblical to St. Matthew's usual form of citation.   
 Dictionary: and on the other side, Wil- 86.] watched him—this was usual,   
 liams’s Holy City, Stanley’s Sinai and to.prevent the friends taking crucified   
 Palestine, edn. 3, 459 ff. 34.) It rsons down. There were four soldiers,   
 was customary to give a stupefying drink fohn, ver. a centurion and three   
 to criminals on their way to execution: 87.] St. Matthew finishes relatii   
 of which our Lord would not partake, what the soldiers and then goes bac!   
 having shewn by tasting it, he was to the course the narrative. The ‘title’