ST, MATTHEW.   
 . 88—48. 207   
 unto the ninth hour.   
 4 And about the ninth hour » Jesus > B.v.7.   
 \* cried with a loud voice, saying, Eli, Eli, lama sabach-   
 thani? that is to say, °My God, my God, why » hast thou ¢Pe-z:1t.1.   
 forsaken me ? 47 Some of them that stood there, when   
   
 they heard that, said, Thig man calleth for Elias. 48 And   
 straightway one of them ran, and took a spunge, 4 and ¢?+!:.2.   
 filled it with vinegar, and put it on a reed, and gave him   
   
 & better, cried out, or even, “cried mightily,” or “shouted forth:” it is the   
 same word as in Mark xv. 8: Luke ix. 38: in which two plaoes tt occurs.   
 » diterally, thou forsake me.   
 it was the third hour when they crucified ordinary dialect, in that of the sacred   
 Him. If 60, He had been on the cross text itself. The weightiest question is,   
 three hours, which és would answer In what sense did He use them? His   
 to about the same space of time in our inner consciousness of union with God   
 day—i.e. from 9—12 a.m. On the diffi- must have been complete and indestruc-   
 culty presented by St. John’s declaration tible—but, like His higher and holy will,   
 ch, xix. see notes there and on Mark. liable be obscured by human weakness   
 darkness—this was no eclipse of and pain, which at this time was at its   
 the sun, for was full moon at the time— very highest. We must however take   
 nor any partial obscuration of the san care not to ascribe all his suffering to   
 such as sometimes takes place before an bodily pain, however cruel: his soul was   
 earthquake—for it is that no earth- tn immediate contact with ‘and prospect   
 quake in the ordinary sense of the word of death—the wages of sin, which He had   
 is here Those whose belief leads taken on Him, but never committed—and   
 them to reflect WHO was then suffering, the conflict Gethsemane was renewed.   
 will have no difficulty accounting for \* He himeelf,’ the Berlenberg Bible re-   
 these signs of sympathy in Nature, in marks (Stier), ‘becomes the expositor of   
 seeing their The consent, in the darkness, and shews what it imports.’   
 the same words, of all three Evangelists, In the words however, ‘ God ’—thero   
 must silence all as to the universal epeaks the same union the divine   
 belief this darkness as a fact; and the and abiding in everlasting covenant pur-   
 early Fathers appeal to the testimony of pose, as those, ‘ my will, but thine.’   
 profane authors for its The omis- These are the only words on the   
 sion of it in St. John’s Gospel is of no related St. Matt. St. Mark—and they   
 more weight than the numerous other in- sre related none besides. 41.) This   
 stances of sach omission. See Amos viii. was not said by the Roman soldiers,   
 9, 10. over all the earth] The who could know nothing of Elias; nor   
 same word in the original is rendered was it a misunderstanding of the Jewish   
 earth in Luke, but land here in Mark. spectators, who must have well under-   
 This would seem to be pure caprice the stood the import of Eli, nor again it   
 pet of our translators; and might mis- said in any apprehension, the super-   
 |. Whether these words to be takon natural darkness, Elias might really   
 in all strictness doubtfal. Of course, come; but it was replied in intended   
 over the whole globe darkness would not mockery, as the contemptuous This man,   
 be supernatural—as it be night satu- —‘this one among the three,’—clearly   
 rally over half it. The question is, indicates. This is one of the cases   
 we to understand that of it over where those who advocate an original   
 there was day? I believe we are; but Hebrew Gospel of Matthew are pbliged   
 see no strong objection to any limitation, to suppose that Greek translator   
 provided the fact itself, happening at retained the original words, in order to   
 Jerusalem, is distinctly 'This make the reason of reply clear.   
 last is of testimony, and the three 48.] This was on account of the words   
 Evangelists are pledged to its truth: «I thirst,’ by our Lord: see John,   
 present words hardly stand on the same ver. 28. St. Mark’s account is somewhat   
 ground, not being matter of testimony different: the same person gives the   
 80 called. 48.) See Ps. xxii. vinegar and utters the which follows.   
 1, e words are Chaldee, not This is quite intelligible—contempt min-   
 Hebrew. Our Lord spoke them in the gied with pity doubtless find a type