208 ST. MATTHEW. XXVII.   
   
 to drink. The rest said, Let be, let us see whether   
 Elias-will come to save him. 50 Jesus, when he had cried   
 again with a loud voice, yielded up ° the ghost. 51 And,   
 ny behold, ° the veil of the temple was rent in twain from the   
 @ Exod. % top to the bottom; and the earth did quake, and the rocks   
 Wiis:   
 Brxio®.   
 © render, his spirit.   
   
   
 among the bystanders. There is need for set aside that entirely.   
 assuming that the offering vinegar That was now accomplished, which was   
 in Luke, ver. is°the same incident as the one and great antitype of all those   
 this. Since then, the bodily of the sacrifices in the hole place, order   
 Redeemer had greatly changed: and what to gain, as the great day of atonement   
 was then offered in mockery, might well (for that day may be taken as the   
 be now asked for in the agony of death, sentation their intent), entrance   
 and received when ited. I would the holiest typical presence   
 not however absolutely deny that St. God. What those sacrifices   
 may be giving a less precise detail; procured for the Jews (the type of God's   
 and may represent this incident by his universal Church) through their High   
 ver.87. The vinegar is the posca, sour Priest, was now (really) for it   
 wine, or vin and water, the ordinary men by the sacrifice of Him, who was   
 drink of the soldiers. On the other at once the victim and the High Priest.   
 particalars, notes on John. 49.) When the objectors assert that no use   
 we take our account as the strict] is made of this event in the Epistle to   
 precise one, the rest—in mockery—ca the Hebrews, they surely cannot have   
 upon this person to desist, wait for remembered, or not have ly con-   
 Elias to come and save Him: if that of sidered, Heb. x. 19—21. Besides, sup-   
 St. Mark, the of the drink calls wpon it Aad been referred to plainly   
 the rest (also in veers) to let “this yy name—what would then have been   
 suffice, to let Aim (the giver) alone, said? Clearly, that ¢his mention was a   
 and wait, &c. The former seems more later insertion to justify reference.   
 probable. 50. It has been doubted And almost this latter, recog-   
 whether it is finished of John (ver. nizing the allusion in actually does.   
 and Father, into thy hands I commend Schleiermacher also Aske, how could the   
 my spirit of Luke (ver. 46), are to be event be known, seeing none but priests   
 identified this crying out, or to be could have witnessed it, and they would   
 taken as distinct it. But a nearer not be likely to betray it? To say no-   
 examination of the case will the doubt thing of the almost certain spread of   
 at rest. The “delivered up” of John (ib.) rumour, has he forgotten (Acts vi.   
 implies the in Luke; which accord- “a great company of the priests were   
 ingly was that uttered this loud voice. obedient unto the faith Neander, who   
 “ It ia was said before see notes gives this last consideration its weight   
 on John. (but only as a possibility, some priests   
 51-66.) SIaNs FOLLOWING HIS DEATH. may have become converts, and   
 Mark xv. 88—41. Luke xxiii. The without reference to above fact),   
 three narratives are essentially an unworthy and shuffling note (L. J.   
 That of St. Luke is more general—giving p. 757), ending by quoting two testi-   
 only the sense of the words— monies, one apocryphal, the other rabbi-   
 twice using the indefinite “al/”—and nical, from which he concludes ‘ some   
 not specifying the women. The whole is thu ee ci fact toa re foundation ’ of   
 omitted by St. 61.] The behold this (acc ing to him thical janet,   
 gives solemnity. This was the inner the earth quake—not eenn:   
 veil, off the holy of from nary earthquake, a connected with the   
 a) holy place, Exod. xxvi. Heb. i two next clauses, finding in them its   
 ‘hia has given rise to explanation and justification. the   
 each incredulous comment, and that even rocks rent] It would not be right alto-   
 from men like Schleiermacher. A right gether to reject the testimonies of tra-   
 and deep view of the O. T. symbolism vellers to the fact of extraordinary   
 is required to furnish key to it; and and fissures in the rocks near the spot.