440 ST. LUKE. XXIII.   
   
 tMatt.v. ‘forgive them; for \* they know not what they 2\*do.] And   
 Ate vio. they parted his raiment, and cast lots. %5 And ‘the people   
 ry Cor. And the rulers also [Y with them] de-   
 ete 11. stood beholding.   
 xxil rided him, saying, He saved others; let him save himeelf,   
 . xi, if he be \* Christ, the chosen of God. % And the soldiers   
 also mocked him, coming to him, and offering him vinegar,   
 87 and saying, If thou be the king of the Jews, save   
   
 XZ or, are doing. Y omit.   
 % the reading is uncertain. The best of ow most ancient authorities have, the   
   
 Christ of God, the chosen: see note.   
 rently the act of crucifizion,or council, who delivered Him up, see John   
 immediately that the crosses set up. xi. 49, know nothing,”—then of ail,   
 Now, first, the fullest sense, the whose sin is from lack knowledge of the   
 wounds in His Hands and Feet, is His trath, of what six is, and what it das   
 Blood shed, for the forgiveness of sins done,—even the crucifixion of the Lord.   
 (Matt. xxvi. 28), He inaugurates His But certainly from this intercession is   
 intercessional by a prayer for His excluded that one sin—strikingly brought   
 murderers—“ forgive them.” This also is out by the passage thus cited as com-   
 a fulfilment of Scripture, liii. wit by him who said it, viz.   
 where the contents of our verses 38, 34 —and hinted at again by our Lord, Jobn   
 are remarkably pointed out. His xix. 1l—and perhaps also by the awfal   
 teaching e1 at ver. 31. His High answer Matt. xxvi. 64,—‘ thou saidet —   
 Priesthood is now begun. His first viz. in prophecy, John xi. 49; see also   
 sayings on the Cross are for others: see Matt. xxvi. 25,—and on the sin alluded   
 ver. 43: John xix. 27. Father) Matt. xii. 81: 1 Jobn v. Observe   
 He is the Son of God, and He 3 in that between the two members of this   
 the fulness of this covenant ition, — prayer lies work of the Spirit leading   
 “ knew that Thou always hearest Mes” to repentance—the prayer that they may   
 —it is not a prayer—but the prayer have their eyes opened, and kaow what   
 of the Great Intercessor, is always they have done: which is the necessary   
 heard. Notice that even on the Cross, subjective condition forgiveness of   
 there is no alienation, wrath of con- see 2 Tim. ii. 25, 26. 85.) The   
 demnation, between the Father and the insults of the are by no means ex-   
 Son. forgive them] Wao are here eluded, even if words with them be   
 intended? Doubtless, first and directly, omitted: nay they are implied, by the   
 the four soldiers, work it had been and....also which follows in the next   
 to crucify Him. The words they know verse. To find a discrepancy with Mat-   
 not what they are doing point directly thew and Mark here, is surely unfair   
 nd it is surely a mistake to sup- the le’s standing looking om, does   
 that they wanted no forgiveness, not ‘ibe their towards Jesus:   
 Peoanse they were merely doing duty. St. Luke reports no more than he had   
 Stier remarks, “This is only a before him: and the inference may be   
 fallacy, for they were sinners even as drawn that those whom he has related to   
 others, and their obedient w have cried out hour ago, ‘ him,’   
 ing performance of their duty was not —would not have stood in silence.   
 without a sinful pleasure in doing or On ver. 48, note there. the rulers   
 at all events formed part of their entire are the chief priests members of the   
 standing as sinners, included that sin Sanhedrim, Matthew, 41. The   
 of the world, to which the Lord here concluding words may be rendered either   
 ascribes His Crucifixion.” But not only (see the in the in) the Christ   
 to them, but to them as the re; - of God, clect one,—or, elect Christ   
 tatives of Ca sin of the world, does of God. I prefer the former: but either   
 this er apply. The ms pointed way, the Christ God must be taken toge-   
 at by thay are all mankind, the Jewish ther. 36.] A different from   
 nation, as the next moving t in His that related in Matthew, ver. 48; Mark,   
 death,—but all of as for our ver. 36 ; John, vv. 28, It was about   
 sins He was bruised. for they know the time of the mid-day meal of the   
 not what they do, primarily, as before, soldiers, —and they mockery offered