385—48. ST. LUKE. 441   
   
 thyself. 88 And a superscription also was written over   
 him [\*in letters of Greek, and Latin, and Hebrew], This   
 is the King of the Jews.   
 89 And one of the malefactors which were hanged railed   
 on him, saying, » If thou be Christ, save thyself and us.   
 4 But the other answering rebuked him, saying, ° Dost not   
 thou fear God, seeing thou art in the same condemnation ?   
 #1 And we indeed justly ; for we receive the due reward of   
 our deeds: but this man hath done nothing amiss. 4 And   
 ake said unto Jesus, Lord, remember me when thou   
 comest ¢ into thy kingdom. 4% And Jesus said unto him,   
 Verily I say unto thee, To day shalt thou be with me in   
 & omitted by some of the most ancient   
 © the most ancient axthorities Art not thou the Christ ?   
   
   
   
 © render, Dost thou also not.   
 4 the most ancient authorities he said, Jesus, remember me. . .   
 ® render, In.   
 $8.) See on Matthew, ver.   
 them. over on the projecting up- dom, in which the ancient Fathers were   
 right beam of the ‘cross. 39—48. to rise, &c.,—with the conviction, that   
 Peculiar to Luke. St. Matthew and St. Jesus is the Messiah. What is really   
 Mark have merely a general and less astounding, is the power and strength of   
 cise report of the same incident. All that faith, amidst shame and pain   
 were now mocking ; the soldiers, rulers, and mockery, could thus lift itself the   
 the mob :—and the evil-minded thief, apprehension of Crucified this King.   
 haps out ‘of bravado before the crowd, This thief would fill place in   
 puts in his scoff also. 40.] Bengel a list of the triumphs of faith su   
 supports the notion that this itent, mentary to Heb. xi. in thy   
 thief was a Gentile. But surely this an dom] ‘The A. V., the Latin Vul-   
 unwarranted assumption. What should s gate (so also Luther), renders this   
 Gentile know of Paradise, of the king- thy kingdom,” which is a sad mistake,   
 dom of the Messiah as about to come? as it destroys force of the:   
 The silence of the is broken It is i» thy kingdom—with thy king-   
 by the us of the other com ising him dom, so “ shall in His glory,” Matt.   
 in the scoff. also alludes to: mul- xxv. 81, which we (A. V.) have translated   
 titude—Dost thow too not fear God? (as rightly. The above mistake entirely loses   
 thou oughtest to do) seeing that... . the solemn sense of comest—making it   
 41. we] He classes himeelf merely ‘comest into,’ just as we say to   
 the other in condemnation, not in his “come into” an estate: whereas it is   
 prayer afterwards. amiss) literal chief word in the clause, and “is Thy   
 unseemly. This is a remarkable testi- kingdom” ite qualification, thy   
 mony to the innocence of Jesus from ong in thy It will be seen   
 who was probably executed for his share that there is no necessity for   
 in those very tumults which He was ac- the man to have been @ disciple, some   
 cused of having excited. 42.) The have done. It is remarkable how,   
 thief had heard of the announcements in three following sayings, the Lord ap-   
 which Jesus bad made,—or at all events vs as Prophet, Priest, and King: as   
 of the popular rumour ing his Prophat, to the daughters Jerusalem ;—   
 Kin, . His faith lays hold on the as Priest, for forgiveness ;—   
 truth that this is King of the Jews as King, acknowledged by the penitent   
 in a higher and immortal sense. thief, and answering his prayer.   
 is nothing s0 astounding in this man’s 43. Verily I say unto thee... ..] The   
 faith dogmatically considered, has been Lord surpasses his prayer in answer ;   
 thought; he merely joine the common the verily I say unto thee, to is the   
 belief of the Jews of a Messianic King- reply to the uncertain “srhen (whenso-   
 ever)” of thethief. ° To dayji.e.