XXII.   
 442 ST. LUKE. ~   
   
 paradise. 4+ And it was about the sixth hour, and there   
 was a darkness over all the earth until the ninth hour.   
 45 And the sun was darkened, and the veil of the temple   
 was rent in the midst. 4 And when Jesus had cried with   
 wPex.8. a loud voice, he said, \* Father, into thy hands I fcom-   
 f better, deliver up.   
   
 this day: before the close this natural but it is s degree of bliss compared to   
 day. The attempt to join it with I say which their former was but as im-   
 unto thee (“I say unto thee this day”), risonment. This work of the Lord   
 considering that it not only violates believe to been accomplished on the   
 mon sense, but destroys the force aur instant of His death, and the penitent   
 Lord’s promise, is surely worse have followed Him at his death—which   
 than silly; see shalt thou be took place some little after—into the   
 with me can bear no other meaning than Paradise of God. That our Lord reterned   
 the ordi sense of the words, ‘I shall to take His glorified was in accord-   
 be in Paradise, and thou Me.’ ance with His and He became   
 in paradise] On these words resta the thereby the ifreifrnits of holy dead,   
 whole explanation of the saying. What who shall like Him put on the of   
 is this Panavise? The word is used of the resurrection, and be translated   
 the garden of Eden by the LXX, Gen. disembodied and imperfect bliss in the   
 ii. 8, and subsequently became, in the Paradise of God, to the perfection of   
 Jewish theology, the name for that part lorified humanity in glory, and with   
 of Hadéa, the abode of the dead, where lim, in Paradise, but at 8 right   
 the souls of the righteous the resur- hand. 44—48.| Onur account is   
 rection. It was also the name for a very short and epitomizing—containin,   
 supernal or heavenly abode, see 2 Cor. however, peculiar to itself, last   
 xii. 4: Rev. ii. which are the only other of our Lord on the cross. The impres-   
 laces in which it occurs in the New sion conveyed by this account, if had   
 Testament. The former of these ia, I no other, would be that the veil rent   
 believe, here to be understood ;— before the death of Jesus:—but the more   
 but only as introductory, that imme- detailed account of St. Matthew corrects   
 i , to the latter. By the death of this. 45.] The words the sun was   
 Christ only was Paradise first, in darkened are probably added to give so-   
 the érua sense of the He Himeelf, lemnity to the preceding, assigning its   
 when speaking of Lazarus (ch. xvi. 22), reason. It can hardly be, as that   
 does not place him in Paradise, but in the earth was darkened till the ninth   
 Abraham’s bosom—in that place which hour, and then the ses became dark also.   
 the Jews called Paradise, -but an anti- 46.) The use of with a loud   
 cipation which our Lord did not sanction. voice shews that this was the to   
 I believe the matter to have been thus. which St. Matthew and St. Mark allude.   
 Our Lord spoke to the thief so as He The words uttered are from the LXX,   
 knew the thief would understand Him ; varying however from the common read-   
 but He spoke with a fuller and more ing “I will commend,” and giving the   
 blessed\_meaning than he could understand verb in the present, is also ren-   
 then. For that day, om that evening, dering of the Hebrew. These words   
 was ‘ Paradise’ truly :’—opened have in them an important and deep   
 by the death of Christ. e know (1 Pet. ing. They accompany that, which in our   
 iii. 19, where see note; iv. that our Lord’s case was strictly the act   
 Lord went down into the depths of death, of death. It was His own act—not ‘ feel-   
 —announced His triumph—(for His death ing the approach of death,’ as some, not   
 was His triumph) to the imprisoned apprehending the matter, have ;   
 spirits,—and in that moment—for cl but a determinate delivering up of His   
 of state, the disembodied, is all spirit to the Father.—“ He delivered up   
 that change of place implies—they per- His spirit,” John: see John x. 18—“ no   
 haps were in the of God,—in the man taketh it from but I lay it   
 blessed heavenly place, implied by the of Myself.” None of the say   
 word, 2 Cor. xii. That this not fulnese ‘He died’ although that expression is   
 of glory as yet, evident ;—for the glori- ever after of His stated as one   
 fied body is yet joined to their great fact :—but it is, up His